THE KINGDOM OF GOD AND THE EARLY CHURCH

by

Douglas A. Greenough, B. A.

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AND THE EARLY CHURCH

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by

Douglas Athol Greenough, B.A.

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CONTENTS

Chapter		Page
Introduction		i
PART I	The Idea of the Kingdom as found in the Scriptures of the Church	
I	The Old Testament Idea of the Kingdom	1
II	The Teachings of Jesus on the Kingdom.	9
III	The Thought of the Apostles on the Kingdom of God	21
PART II	The Thought of the Primitive Church on the Kingdom of God	
IV	The Two Ways	32
V	The Letter of Barnabas	36
VI	Clement of Rome	41
VII	The Great White Tower	47
VIII	The Kingdom by Martyrdom	52
IX	Polycarp to Papias	55
X	Justin Martyr	58
XI	On Irenaeus	62
PART III	Eternal and Invisible. The Kingdom of God as portrayed and Interpreted by Origen of Alexandria	
XII	Unlimited Power	70
XIII	Purposeful Control	75
XIV	Foretold Fulfillment	80

Chapter page

XV The Lost Birthright 86

XVI The Cellestial City on the Terrestial Plain 90

XVII From Generation to Generation 96

XVIII The Twelve Gates 100

XIX Paradise of Peace 106

XX The Refiner's Fire 112

XXI The Living Soul 122

XXII The Realm of Willing Obedience 125

PART IV The Thought of Augustine on the Kingdom of God as in His "De Civitate Dei".

XXIII The Creator God 135

XXIV The Preservation of Life 142

XXV The Condemnation of the Night 148

XXVI The Two Cities 158

XXVII The Eternal City and Time 161

XXVIII Summary 166

Appendix 171

Bibliography 172

INTRODUCTION

The kingship of Christ has always been connected with the idea of the Kingdom of God. To his early followers he was known as Lord and Master. Jesus declared to his followers that the Kingdom of God had come, and he intimated that it was a spiritual kingdom "not of this world." The preaching of the Apostles was that the Kingdom of God had come in the person of Jesus Christ.

A belief in the early termination of history was also prevelent in the early Church. With the passing of the years it was evident that the Time had not yet come when the Kingdom of God would supplant the kingdoms of the earth. There has been a great deal of discussion amongst scholars as to whether Jesus thought of the kingdom as present or future. Many have agreed that Jesus thoughtof the Kingdom in both senses.

With this background in mind the present study of the early Christian thought concerning the kingdom has been made. The early church was in closer contact with the Apostolic teaching than the church of a later age, and it is not inconceivable that the early Christian thought concerning

the Kingdom of God might reveal further truths on this subject which was the central theme of the teachings of Jesus.

Modern theology has developed from the thought and teachings of the primitive Church. The creeds that we have inherited from the early Church were developed in the midst of controversy, and represent the formulation of faith. The one idea that formed the basis of early Christian thought was that of the Kingdom of God and the Kingship of Christ.

The present study surveys the thought of the Church from the time of the Apostles to the age of Augustine. In discussing the various concepts of the Kingdom held by these early theologians it has been necessary to consider their doctrines of God and their doctrines of Christ. While these doctrines are not considered in detail they are discussed in relationship to the idea of the Kingdom. It is not the purpose of this thesis to come to any conclusion regarding the Kingdom of God but merely to consider the early thought on this topic. The thesis could well be subtitled The Growth of the Idea of the Kingdom, for that is what it is.

I wish to acknowledge the valuable assistance of Prof. D.J.C.Elson in the preparation of this thesis. It is realized that the treatment of early Christian thought is far from complete, but it does represent a beginning in a relatively inexhaustable topic.

D.A.G.

THE KINGDOM OF GOD AND THE EARLY CHURCH

PART 1

THE IDEA OF THE KINGDOM AS FOUND IN THE SCRIPTURES OF THE CHURCH

CHAPTER I

THE OLD TESTAMENT IDEA OF THE KINGDOM

When the Most High gave heritages to the nations
When he made divisions among mankind,
He assigned the realms of the nations
To the various deities;
Jacob was the allotment for him to hold.
The Lord alone was their leader.

Song of Moses
Deut. 32:8,9,12.

John the Baptist proclaimed that the Kingdom of God was at hand.[1] Jesus also declared the nearness of the Kingdom of God.[2] Certainly the idea of the Kingdom of God was already familiar at the time of Christ; and it was this idea that became central in the thought of the early Christian church. The "good news" of the Gospel is nothing more or less than the announcement of the Kingdom of God.[3] Faith in the existence of this Kingdom has existed down through the ages to the present day, and will continue for generations to come until the end of Time proclaims the eternal nature of this realm. Men and women have died firm in the conviction that even death would not remove their citizenship from this invisible empire, but would merely transfer their abode to another domain in the Kingdom.

The idea of the Kingdom of God finds its origin in the belief in a divine kingship.[4] In the creation stories no limit is set to the absolute power of God.[5] God is the creator of the universe. As the creator of the universe he has complete power over his creation. Neibuhr speaks of the power of God as being both in man and against

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1. Math 3:2
2. Lk. 10:10,12.
3. Scott, E.F. The Kingdom of God p.11.
4. Ibid. p.11
5. Orr, J. Hasting's Dictionary of the Bible article on The Kingdom of God

man in judgment and mercy.[1] This is the divine kingship as seen by the prophets of the Old Testament. Yahweh was king of Israel,[2] He is also king of all the earth.[3] He sat in judgment over Israel and over the nations of the earth as their ruler. His was complete power and dominion, for he was their creator. Ulrich Simon speaks of the power of God in his absolute condemnation of the world in the flood story in Genesis.[4] The kingship of God is demonstrated throughout the whole of the Old Testament through his judgments upon the people. Lamentations echoes the proclaimed judgments of God that have taken place in the words "How doeth the city sit solitary, that was full of people....."[5] Niebuhr speaks of the God who is "both powerful and good by reason of being the source of all power".[6] In having absolute goodness combined with absolute power you obtain a picture of a merciful judge who rules over all, and calls for repentence on the part of rebellious subjects rather than destruction. Here is the Kingdom of God in reality, as seen by the prophets of old and emphasized by the mission of Christ.

If men will not serve the divine purposes willingly they are made to serve them unwillingly.[7] Here we see the universal dominion of God embracing all objects; persons and events, all the doings of individuals and nations, and all history. On this basis the higher moral and spiritual kingdom is built up.[8] This is the point at which "the sovereignty of God is vindicated", as Neibuhr puts it.[9] God is king, and all history is his.

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1. Niebuhr,R. Nature and Dest. of Man Vol.11 p.204.
2. Sam. 8:7
3. Psalm 47:7
4. Simon,U. Theology of Crisis p.52.
5. Lament 1:1
6. Niebuhr,R. Nature and Destiny ofMan Vol.11 p.22.
7. Ex. 9:16
8. Orr,J. Op.Cit. p.844.
9. Niebuhr,R. Op.Cit. Vol.11 p.18.

To man alone belongs the possibility of entering into personal relations with his maker. It was man that was created a living soul. Yet man turned away from God, and rejected him as king; he chose evil instead of good.

> so they forsook the God who made them,
> And scoffed at the Rock of their salvation;[1]

An earthly kingdom of God on this basis was not possible of realization, for it was against the nature of God. The land had to be cleansed of guilt and the people made holy if they were to belong to God. "Ye shall be holy; for I the Lord your God am holy."[2]

The narrative of the creation is succeeded by that of the fall. Here we see a world in revolt against God. This was the attempt of man to claim for himself the glory and honor which properly belongs to God alone.[3] Barth describes the rebellion of man as an attempt on the human level to become alight unto himself. "And so the light has become in us darkness, and the wrath of God is inevitable."[4] Man's capacity for truth, beauty and goodness is thus seriously impaired, and God's image in man is defaced. Calvin speaks of this rebellion of man as caused by pride.[5] Man sought "to break and transcend the limits which God had set for him."[6] Protestant theology maintains that man's essential nature had been destroyed by the fall.[7] Toynbee regards

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1. Deut 32:15 Song of Moses.
2. Richardson,A. A. Theological Word Book of the Bible p.215 Lev. 17:26.
3. Gen 6:5,6; 8:21; 13:13; 19:20,21 Deut 9:4-6 Ecc 7:20
4. Barth,K. The Epistle to the Romans p.48.
5. Calvin,J. Institutes of the Christian Religion Vol.I p.286 (Bk.II Ch.1) "It is not difficult to infer in that way Adam provoked the wrath of God. Augustine indeed, is not far from the mark when he says, (in Psalxix.,) that pride was the beginning of all evil, because had not man's ambition carried him higher than he was permitted, he might have continued in his first estate."
6. Niebuhr,R. The Nature and Destiny of Man VolI p.180.
7. Ibid. Vol.1 p.274-276.

the fall of man as symbolizing the acceptance of a challenge to abandon an achieved integration" and to venture upon a fresh differentiation out of which a fresh integration may - or may not - arise."[1] Christian thought regards the fall of man as a step downward from original perfection. Man has become a sinner, for he has rebelled against God and marred the original image. Therefore if God is to have a moral kingdom in the world, it must be a kingdom brought in through grace. For this reason God revealed himself as a living personal God, working freely in history. Despite human opposition God is going to bring his purposes to pass. A new man is going to be brought forth out of the old that is once again in the image and likeness of God. This is the development of the kingdom of God, and throughout the history of the Old Testament you see the development of the kingdom and the purposes of God.

Israel was to be the people of God, and God was to be their King.[2] They were to be an example to the nations and a light unto the gentiles. They were called of God to a divine destiny, but they failed to respond. However, God was King - of Israel, and of the whole world - and his purpose was not going to be thwarted, or come to nought.

A new element is introduced regarding the Kingdom of God in the nature of the king. The fundamental outlines of the new form are laid down in the promises to David. (11 Sam 7) in whose house the kingdom is established.[3] Here we find that the ruler is to be

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1. Toynbee, A. A Study of History p.66
2. 1 Sam 8:6,7.
3. Psalm 89, 132.

one who would be the instrument and visible representative of the great and invisible King. He would rule the kingdom according to the laws of God. This ideal was never realized, for all men were too deeply involved in the sin of Adam, that is the rebellion against God, and pride in themselves. The failure of the visible theocracy only made the light of prophecy burn brighter in the hope of a future day and a greater personage.[1]

The last stage in the development of the idea of the Kingdom of God in the Old Testament was the prophetic. Here we find the full consciousness that Yahweh is the God of the whole earth, and his purpose involves the Gentiles as well as the Jews. Israel is the servant of God. They are to become a light to the Gentiles, and a blessing to the whole of mankind.[2] God's Kingdom would not perish, but would be from everlasting to everlasting. The theocracy would be restored on a grander and more spiritual basis accompanied with the proclamation to the nations of the rule of the living God, and the pouring out of the spirit on all flesh.[3]

Along with the prophetic idea of the Kingdom of God you also find a development of the conception of the "servant of Yahweh" which arises on the basis of the calling of Israel, narrows itself to the spiritual portion of the people, and culminates in the great picture of the Suffering Servant in Isaiah (53:13-53:12) which the Christian church has traditionally associated with her Messiah. There are other interpretations of the Suffering Servant passages,

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1. Isa 7:14-16; 9:7
2. Amos 4:13; 5:8. Micah 4:1-3. Isa 42:5-9; 60:3.
3. Orr,J. The Kingdom of God p.846 in Hasting's Dictionary of the Bible.

but many scholars maintain that the final reference is to an individual personage.[1] In the Old Testament we find that the emphasis laid on the kingdom of God is on a national basis rather than an individual basis. The nation was the church of God.

The Day of Yahweh inaugurates the new conditions of life which are included in the idea of the Kingdom of God. The phrase "kingdom of God" does not actually occur as such in the Old Testament as Wheeler Robinson points out.[2] However, there are many references to the rule and kingship of God as has already been inducted. Wheeler Robinson feels that the idea of the Kingdom of God, in the Old Testament as in the New, is properly eschatalogical.[3] The conception of the Messiah did not always appear in the Old Testament thought concerning the Kingdom of God, and as Wheeler Robinson points out, is not essential to the Old Testament idea of the Kingdom.[4]

The prophets foresaw the coming of a day of judgment. With the inauguration of the Kingdom of Yahweh the nations of the earth were to be judged by their Ruler, and they were to be converted to the worship of Yahweh. The salvation of the Lord shall reach to the ends of the earth.[5] Justice and righteousness shall be purged of its unworthy members. The remnant of Israel are to be exalted to greatness; and justice and righteousness shall be found in their

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1. North, C.A. THE SUFFERING Servant in Deutero Isaiah p.64-67. (ley, Fullkruf, Ziemer, etc.)
2. Robinson, W. Religious Ideas of the Old Testament p.193
3. Ibid. p.194. "In one respect, however, the New Testament idea of the Kingdom of God strikingly differs from that of the Old Testament, which is its foundation. According to the general outlook of the New Testament, this consummation of life on earth is itself the prelude to life within a wider 'heavenly' horizon, made credible by the doctrines of resurrection and immortality. But the new order of life contemplated in the Old Testament is to be realized wholly on the earth and in the immediate future. It is itself the final stage, and there is no sense of contrast with some heavenly life which will follow it."
4. Ibid. p.196 5. Isa 49:6 6. Isa 42:4

midst. "At its lowest level this conviction may be no more than a narrow and intolerant patriotism; at its highest it is the condition of all progress in morality and religion."[1] Thus shall the earth be filled with the knowledge of Yahweh.

The great prophets of Israel shared with their predecessors and with their contemporaries the belief that Yahweh would interfer to put an end to the existing order. To some extent their ideas were apocalyptic, for they looked forward to a new world built on the ruins of the old. However there was a great difference between the eschatalogical ideas held by the populace as a whole and the ideas held by the prophets. The popular eschatology was political and national, while the prophetic was primarily ethical and religious.[2] The people generally held the idea that the Day of Yahweh would come when Israel was overwhelmed and oppressed by her enemies. Then Yahweh would appear in all his splendour and majesty to destroy the old universe of men and create a new one in which Israel and Yahweh should have pre-eminence.[3] The prophets regarded the Day of Yahweh as a day of judgment for Israel. When Yahweh came it would not be to avenge his people on their foes, but to vindicate his own moral character.

After the exile a new emphasis became central in Jewish thought, and never left it. They now had an enlarged sense of the scale of things in space and time, and this gave rise to much eschatological and apocalytic thought.[4] In addition to the belief that in the Day of Yahweh God would intervene in favor of the chosen people, and would

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1. Robinson Op.Cit. p.196.
2. Oesterly, W.O.E., and Robinson, T.H. Hebrew Religion p.228.
3. Ibid. p.228.
4. Orr,J. Kingdom of God art. in Hasting's Dict. of the Bible. p.846.

overthrow the enemies of Israel, and the faith in a Messianic King belonging to the house of David, Jewish eschatological thought felt that there was to be an ingathering of the scattered members of the race to their own land, and the conversion of the gentiles.[1] We see this thought echoed in the Books of Daniel (Maccabean period) and the Book of Enoch. Here we see definite shape and direction given to the Kingdom of God granted by the Ancient of Days. Hope was the keynote of life. "When hope is in the heart it is as prophetic as the son of a young stream on the mountains. It is set for far destinies."[2] Their vision was set on the eternal Kingdom of God that could not be destroyed, but was from everlasting to everlasting, upheld by the Almighty God who was their rock and their fortress.

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1. Oesterly, W.O.E., and Robinson, T.H. Op.Cit. p.296.
2. McCall, O.W.S. The Hand of God p.13.

CHAPTER II

The Teaching of Jesus on the Kingdom

"The sap does not flow until the spring, and
the grapes grow not purple before their season.
Neither does a man see until he be ready."
O.W.S. McCall
The Hand of God p.152.

The Kingdom of God was the central theme in the proclamation of Jesus and the framework of all his teaching. A great deal depends on the meaning of the phrase in the thought of Jesus. W. R. Mathews is of the opinion that misunderstanding of the term has been caused by two mistaken interpretations; first the opinion that the Kingdom is identical with the church and secondly the opinion held by others that the Kingdom is the equivalent to the establishment of a secular society based on Christian principles.[1] He indicates that the gospels lend no support to the idea that the Kingdom of God means the progressive realization of "social justice inspired by religious idealism". It is clear in the thought of Jesus that the Kingdom of God is to be brought in by a gracious act of God himself.

Jesus announced "repent ye: for the Kingdom of Heaven is at hand."[2] The Kingdom that Jesus announced was ethical in its demands,[3] and was connected with himself. It is a kingdom of faith ruled through the spirit of man rather than any set legal code. The will of God was going to be done because man so desired to act. It is clear that the kingdom and rule that Jesus announced was not of the nature of the kingdoms of the world.

The Kindgom belongs to Christ. He is its king, and at the end

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1. Mathews, W.R. The Problem of Christ in the Twentieth Century p.14.
2. Mth. 3:2.
3. Lk. 3:10-14.

Chapter II

The Concept of Power in the [illegible]

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[illegible]

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of time the punishment of the wicked is in his hand.[1] Christ seems to regard his rule as being in the near future, instead of being during his earthly ministry.[2] Some of those that were then alive would see the kingdom of Christ come in; and so they did. The crucifixion of Christ became his coronation, for men now recognized him as the King Triumphant. Niebuhr contends that the meaning of both life and history is disclosed in Christ and his cross,[3] the arrival of the Kingdom of God which is everlasting and for all time. The Kingdom of God may then be said to have existed on earth in his person from the first moment of his manifestation. It is through Christ that the kingdom is constituted.[4]

A great deal of emphasis has been laid on the apocalyptic and eschatalogical nature of the kingdom of God, with the result of almost complete neglect of its present existence. If Jesus was fully conscious of himself as the Son of God, and the founder of this kingdom from the first, then in his view this kingdom could not have been only a future hope, but a present reality. The Kingdom is both a present reality and a future glorified form in eternity.[5] The kingdom had come in the person of Jesus Christ.[6] With the disciples gathered around him it was evident that the Kingdom of God has begun on earth.

The kingdom has its beginning with the introduction of a new principle of a divine rule into the hearts of men through the 'Word'.[7] The kingdom of God is spiritual, and to qualify for citizenship you

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1. Matt. 13:41
2. Matt. 16:28
3. Niebuhr, R. The Nature and Destiny of Man Vol. II p.36.
4. John 15:1-8.
5. Matt. 13.
6. Caird, G.B. The Truth of the Gospel p.158.
7. Orr, J. The Kingdom of God Hasting's Dict. of Bible p.846.

have to be born again of the spirit.[1] It is therefore essentially inward, and is vital and invisible.[2] The kingdom works through men, and has therefore an impact on the secular kingdoms in its midst. It is a principle working from within outward for the renewal and transformation of every department of our earthly existence. G. B. Caird writes that "it is as though in the person of Jesus Christ a health giving serum had been injected into the ailing body of humanity, and ever since has been spreading its effect from cell to cell."[3]

Jesus put it this way: "The Kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, until the whole was leavened."[4] The kingdom that Jesus saw was therefore one having to do with the inward condition of man rather than the nationalistic particularism of the traditional Jewish conception of the Kingdom of God. The kingdom is not completely come until every thing in human life is brought into complete harmony with the will of God.[5]

Dr. Niebuhr rightly declares that Jesus in his interpretation of the kingdom completely rejects Jewish legalism. "No law can do justice to the complexities of motive which express themselves in the labyrinthine depths of man's interior life."[6] In Jesus teaching of the kingdom the law becomes a products of the spiritual relationship between God and the individual. The will of God applies to all nations and not merely to the Jewish nationality.

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1. John 3:5,6; 18:37.
2. Lk. 17:21
3. Caird,G.B. Op.Cit. p.158.
4. Matt. 13:33
5. Matt. 6:10
6. Niebuhr,R. The Nature and Dest. of Man. Vo.II p.40.

It is a law of the heart and not of the letter. Thus Jesus, in rejecting Jewish legalism also rejected Jewish nationalism in his conception of the kingdom. "The story of the Good Samaritan obviously implies the rejection of nationalistic Messianism"[1] and a national kingdom for the rule of God.

Alan Richardson points out that Christ knew that with Himself the kingdom of God had come, and he goes on to indicate that Jesus through his preaching and his miracles proclaimed that the time was fulfilled; the Kingdom of God expected by the prophets of old had come.[2]

> When Jesus rides into Jerusalem on an ass, he is deliberately fulfilling the prophesy of Zechariah ix.9; he is 'the King meek and lowly', not a proud conquering war-lord who has come to seize a kingdom with a sword; and thus Jesus gives a brilliantly enacted representation of what kind of a Messiah he thought himself to be. He comes to Jerusalem as a King, claiming his own; but he is come to claim his kingdom from the throne of a cross. When he curses a fig-tree....he does so symbolically as God's Messiah pronouncing judgment upon a faithless Israel.....When he cleanses the temple and drives out the money changers, he fulfills the prophesy of Malachi iii. 1-3.[3]

These references can be multiplied many times, but they serve to prove that Jesus was convinced that the kingdom had come in his person, and that he was the King spoken of in the past and looked for in the future. These references can be multiplied many times, but they serve to prove that Jesus was convinced that the kingdom had come in his person, and that he was the King spoken of in the past and looked for in the future.[4]

Jesus also thought of the Kingdom as a sphere of privilege and blessing into which the disciple is admitted. Here it is that man

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1. Niebuhr, R. The Nature and Dest. of Man p.42.
2. Richardson, A. The Gospel and Modern Tht. p.96.
3. Ibid. p.97.
4. Lk. 4:18.

receives the forgiveness of his sins and attains the satisfaction of his spiritual wants.[1] He is filled with righteousness and inherits eternal life.[2] E. F. Scott writes that "those who inherit the kingdom will be set free from sorrow, disease and oppression, and from all that now weighs on life and confines it."[3] Those who seek the will of God are alive already with the life of the Kingdom. It is in this respect that the meaning of life transcends history, and yet is fulfilled within the historical process.[4]

The conditions of entrance into the Kingdom of God are those of repentance and faith.[5] By faith Jesus did not mean the acceptance of any dogma, "The life of faith is not the acceptance of doctrine any more than the life of the natural man is the acceptance of mathematical equations, or the life of the artist is the acceptance of aesthetic canons."[6] Archbishop Temple writes of true faith as being personal fellowship with the living God. This is the faith of which Christ spoke, and one of the conditions of entrance into the Kingdom. Karl Barth declares that the gospel requires faith. Only for those who believe is it the power of God unto salvation.[7] C. H. Dodd speaks of this faith that is a requisite for the Kingdom as something that is the opposite of any assertion of the human personality, to 'stand still and see the salvation of God.'[8] Faith is trust in God and his purposes outside the will of man.

The other condition that Christ spoke of as being necessary for entrance into the Kingdom was that of Repentence. Niebuhr speaks of

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1. Math. 5:3-10; 6:14.
2. John 6:27; 10:28.
3. Scott, E.F. The Kingdom of God p.93.
4. Niebuhr, R. Nature and Dest. of Man VolII. p.36.
5. Mk. 1:15 Lk. 7:50; 13:3.
6. Temple, W. Nature, Man and God p.320.
7. Barth, K. Epistle to Romans p.38.
8. Dodd, C.H. Romans p.140.

repentence as an expression of freedom and faith, differing from remorse which is the "expression of freedom without faith."[1] Christ made it quite clear that there was no place in His Kingdom for self-righteous men and women. "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the Kingdom of Heaven."[2] As an illustration there is the story he told of the Publican and the Pharisee,[3] Niebuhr declares that the final exercise of human freedom in the human spirit is the recognition of the false use of that freedom in action.[4] Man has to recognize the fact that he has not lived as he ought, but has gone against the will of God, and therefore fallen short of the glory of God. By repentence Jesus meant not only the remorse felt for past actions, but a change of life. "Sin no more"[5] is the command of repentence. Barth rightly declares that repentence means "being open to the strangeness of resurrection and to the free and boundless initiative of faith."[6] Repentence for Christ involves a readiness to surrender individual freedom of movement to the free movement of God; to surrender oneself to the freedom of the Spirit of God; leap over the enclosing fence erected by sin to the wide expanse of the green pastures that lie beyond. In addition to the declaration that the Kingdom of God had come, Jesus also spoke of the Kingdom of God that was to come at the end of time. This is the eschatalogical element.

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1. Niebuhr,R. Nat. and Dest. of Man. VolI p.255.
2. Math. 5:20
3. Lk. 18:10 ff.
4. Niebuhr,R. Op.Cit. Vol.I p.260.
5. John 5:14.
6. Barth,K. Epistle to Romans p.386.

> Prophetic and apocalyptic hopes anticipated an end which would both disclose and establish the sovereignty of God; which would both reveal the meaning of life and fulfill it. In Jesus' own reinterpretation, these two facts of history's culmination are, at least partially, separated. The indication of this separation is given in the double affirmation that on the one hand the "Kingdom of God" has come" and on the other that "the Kingdom of God will come". On the one hand history is still waiting for its culmination in the second coming of the triumphant Messiah.....The full implication of the double idea that "the Kingdom of God has come", and that it is "coming" is that history is in the interim.....[1]

C. H. Dodd in an article on the life and teachings of Jesus Christ writes that "the various predictions of what is to come to pass after the death of Jesus are among the most difficult parts of the gospel."[2] He points out that the language and imagery employed are those taken from the traditional eschatology of Judaism. Certainly it is difficult to determine exactly what Christ said on the subject, and to determine just what he did mean. While Jesus declared the Kingdom of God already inaugurated on earth, he also spoke of its consummation in another world.[3]

The early church interpreted him to mean that the end of time was very near, even within their lifetime. Again C. H. Dodd suggests that Christ did not expect that history would come to an end shortly in view of his ethical teachings which implied that human life would go on, much as before.[4] However, Christ did preach a future judgment. He spoke of the close of the age being at the harvest, when the weeds are gathered up and burned.[5] Then again he speaks of the day when the Son of Man will take his seat on the throne and judge the twelve tribes

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1. Niebuhr,R. Op.Cit. Vol.II p.47.
2. Manson,W.T. A Companion to The Bible C.H. Dodd on "The Life and Teachings of Jesus." p.374.
3. Mark 12:25. Math. 8:11
4. Manson,T.W. Op.Cit. p.376.
5. Math. 13:39-43.

of Israel.[1]

He also spoke of a future reward for those that were the saints of God. Those who treat the sick, and have compassion on the poor will receive their reward in Heaven.[2] Similarly with the parable of the talents, we find a suggestion that reward and punishment will be made in Heaven, at a time when history has ended, and all things spoken of have come to pass.[3] Assuming that the Little Apocalypse in Mark is authentic it appears that a day of Judgment is visualized as coming in the near future accompanied by visible signs.[4] This mislead the early church into believing that the end was near with the Jewish war, etc. Even if the 'Little Apocalypse' is not authentic it must have had some basis for incorporation in the Gospel as a saying of Jesus, and therefore cannot be contrary to his general teachings on the subject.

In Jesus' teachings on the last things we see a distinct difference from the Greek theory of history that left it without meaning. The purposes of God had come to pass. The Kingdom of God had come with judgment upon mankind. The end of the age is in sight with the justice of God about to be vindicated. Jesus taught a new covenant which was to be written on the heart in the spirit of love. "To accept the new Covenant is to enter into the Kingdom of God and to pay for it, as for a pearl of great price, with all that one has: one's life."[5] Those who belonged to God would receive their own on the Day of the Lord. This is the day of resurrection, and the

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1. Math. 19:28-30.
2. Ibid. 25:34-46.
3. Ibid. 25:20-30.
4. Mark 13.
5. Simon,U. Theology of Crisis p.81

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[illegible]

culmination of history.[1]

Jesus does not suggest that the preaching of the gospel will banish evil from the world or that social ethics will bring in the Kingdom of God in its fullness. "The poor ye will always have with you",[2] he tells his disciples. He sees the growth of evil in the world as well as the growth of good. Thus he predicts the false Christs, the wars, and the persecutions of the righteous that are going to come.[3]

The Kingdom of God that is ushered in with the end of the age will be preceded by a period of great tribulation. There will be wars and rumours of wars, with nation rising against nation, and famines and earthquakes. This was to be only the beginning of the tribulation.[4]

> But immediately after the misery of these days, the sun will be darkened, and the moon will not shed its light, and the stars will fall from the sky, and the forces of the sky will shake. Then the sign of the Son of Man will appear in the sky, and all the nations of the earth will lament when they see the Son of Man coming on the clouds of the sky, in all his power and splendor. And he will send out his angels with a loud trumpet call, and they will gather his chosen people from the four winds, from one end of the sky to the other.....But about that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father.[5]

Dr. Niebuhr is undoubtedly correct when he represents history after Christ as an interim between the disclosure of its true meaning and the fulfillment of that meaning.[6] The idea of the Kingdom of God as "having come", and the idea of the Kingdom of God as "coming" presents one of the familiar paradoxes of Christianity,

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1. Math 22:29,30.
2. Math 26:11.
3. John 16:1-5; Math 24:8-10.
4. Math. 24:5,6.
5. Math. 24:29-37.
6. Niebuhr, R. The Nature and Destiny of Man VolII p.48.

[illegible] of [illegible].

[illegible]

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and has given rise to several interpretations amongst which are those of "realized eschatology"[1] and "apocalyptic future revelation". Truth is represented in both interpretations, but the one needs the other for the complete truth. Dodd points out that we are confronted with two strains in the teachings of Jesus, the one appearing to contemplate the almost indefinite continuance of human life under historical conditions, while the other appears to contemplate the speedy end to these conditions.[2] Both are deeply embedded in the early traditions, and both have to be considered in relation to each other. Violence is done to the early documents when one or the other is eliminated.

C. H. Dodd is perhaps to be questioned on his theory of realized eschatology according to which the coming of Christ effectively fulfills the Messianic prophesies, and his own person in the resurrection completes his own words on the coming in of the Kingdom with glory. Dr. Niebuhr is right when he declares that "the strain of thought embodied in the New Testament hope of a 'second coming' is indispensable for the Christian interpretation of history, and for a true understanding of New Testament thought." [3] The idea of history as an "interim" between the first and second comings of Christ has a meaning which illumes the whole of human life. Truth has been revealed, and the ultimate nature of the created man has been revealed. It only remains for man to see, and then to walk the path so shown.

Jesus gave the impression that the time of his second coming was not far off. The nearness of the end of time was emphasized.

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1. For a further exposition on "Realized Eschatoloty" see Dodd, C.H. The Parables of The Kingdom, or The Gospel and History.
2. Dodd, C.H. The Parables of the Kingdom p.104.
3. Niebuhr,R. Op.Cit. Vol.II p.48.

This thought was carried over into the teachings of St. Paul and the early church. It is due to the "illusion of thought which deals with the problem of the relation of time and eternity."[1] Time is only relative. In the sense of the Greek word 'chronos' it is here only for a fleeting moment. Compared to eternity the chronos doesn't exist, for it becomes nothing, and is less than the grain of dust compared to the whole of the earth's surface. Still it makes up the whole. C. S. Lewis in one of his books writes of the entrance to Heaven, that was so large from below yet which viewed from above was very small. The Visitor is referring to the bus by which he arrived.

> 'Where would ye have had her go?'
> 'Why where we all came from by that bus. The big gulf, beyond the edge of the cliff. Over there. You can't see it from here, but you must know the place I mean.'
> My Teacher gave a curious smile. 'Look,' he said, and with the word he went down on his hands and knees. I did the same....and presently saw that he had plucked a blade of grass. Using its thin edge as a pointer, he made me see, after I had looked very closely, a crack in the soil so small that I could not have identified it without this aid.
> 'I cannot be certain', he said, 'that this is the crack ye came up through. But through a crack no bigger than that ye certainly came.'
> 'But-but,' I gasped with a feeling of bewilderment not unlike terror. 'I saw an infinite abyss. And cliffs towering up and up. And then this country was on top of the cliffs.'.....
> 'All Hell is smaller than one pebble of your earthly world: but is smaller than one atom of this world, the real world....'
> 'It seems big enough when you're in it, Sir.'[2]

This is time compared with eternity. In time you are overawed by its vastness; out of time it loses its meaning. This has to be kept in mind when the fulfillment of God's purpose in time is considered, and

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1. Niebuhr,R. Nature and Destiny of Man VolII. p.49.
2. Lewis,C.S. The Great Divorce p.112.

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when the words of Christ concerning the End are studied.

John Marsh speaks of the two terms that are used to denote 'time' in the New Testament. They are 'chronos' and 'kairos'.[1] Chronological succession of time is denoted by 'chronos'. The 'time' of Jesus is 'kairos', and so is a time of opportunity. This conception of time is of promise and fulfillment. Marsh puts it this way: "The 'chronos', the duration, of the 'kairos', is not yet run out. In this statement we see how chronos and kairos are related."[2] There will be a period when the time will be no longer, and history will be closed. The finite will disappear in the eternal.

The Kingdom of God, in the words of Christ, is come. Believe, and on entering into the Kingdom you receive the Holy Spirit which is one with the Son and the Father. The world is coming to the end of its period. The time of salvation has come and now is. On the Day of Judgment which is the Lord's it will be too late. The Day of Judgment, for Christ, viewed from the vision of the eternal, is near at hand. Every moment of time makes for the fulfillment of life. Take heed, for the day is coming when time as such shall be no more.

TIME REAL AND IMAGINARY an allegory

On the wide level of a mountain's head,
(I knew not where, but 'twas some faery place)
Their pinions, ostrich-like, for sails outspread,
Two lovely children run an endless race,
A sister and a brother!
This far outstript the other;
Yet ever runs she with reverted face,
And looks and listens for the boy behind;
For he, alas! is blind!
O'er rough and smooth with even step he passed,
And knows not whether he be first or last.

Samuel Taylor Coleridge.

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1. Richardson, A. A Theological Word Book of the Bible pps. 262-265.
2. Ibid. A. Theological Word Book of the Bible p.264.

CHAPTER III

THE THOUGHT OF THE APOSTLES ON THE KINGDOM OF GOD

Come Thou long-expected Jesus,
Born to set Thy people free;
From our fears and sin release us,
Let us find our rest in Thee.
Charles Wesley.

The early church was built on the expectation of the early coming of the Kingdom of God in glory. The communism of the church in Jerusalem was based on the idea that the Kingdom would come with final power at any time. They were certain that the new age of the Messiah had begun. Alan Richardson suggests that it was just at this point where the early Church encountered a serious difficulty.[1] Through the prophets and Jewish eschatology they had come to believe that when the Lord visited his people, and ushered in the New Age it would be accompanied with great signs; by events of earth-shaking and world-changing magnitude.

> Yet the Messiah had come, his Kingdom had drawn nigh, his signs had been given, but the world was outwardly much the same as it was in the day when Jesus came into Galilee preaching. Caesar still sat on the imperial throne; Pilate remained procurator in Judea; Herod Antipas, 'that fox', still was tetrarch of Galilee.[2]

> The great crisis had passed, and yet there was scarcely a ripple on the surface of the great stream of history in the Graeco-Roman world.[3]

In the light of the sayings of Jesus concerning the Kingdom[4] it was natural that the Christians of the first generation or two should expect the early return of the Lord to complete the consummation of the Kingdom. The time to them was short, and the earliest disciples fashioned their community life on that basis. It has been suggested

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1. Richardson, A. The Gospel and Modern Thought p.170.
2. Ibid. p.170.
3. Dodd, C.H. History and the Gospel p.151.
4. See previous chapter on the teachings of Jesus on the Kingdom.

that the distress in later years of the Jerusalem church[1] was the result of their unfortunate experiment in communal living[2] on their capital which they thought a safe plan because of the short interim period before the Lord's return.

The Gospel histories of Christ were not written for some years because the early Christians didn't see any need in writing such a history when there would be no posterity to read it. Paul discourages marriage on the basis of the early coming of the Kingdom where lusts of the flesh would be unknown.[3] For Paul, the appointed time has grown very short. The end of the age was to happen in his life-time, or at the latest during that of the next generation.[4] Those who had already died in the faith would be brought back on the Day of the Lord. Those that were alive at the present time would have no advantage over those that had fallen asleep. On that day "those of us still living will be caught up with them on clouds into the air to meet the Lord."[5]

As time went by, the understanding of the situation by the Christians developed. The end was not yet. The Gospel was first to be preached to all nations.[6] The New Order and the old world order must exist together in the world for a time. The Kingdom of God was to exist for a time in the midst of the empire of the Caesars. C. H. Dodd notes that Paul in his earliest letters was greatly concerned and occupied with the expectation of an early second coming of the Lord.[7]

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1. 1 Cor. 16:1-4.
2. Acts 2:44,45; 4:32-37.
3. 1Cor. 7:28-30.
4. 1 Thes. 4:13.
5. 1 Thes. 4:16,17.
6. Math. 28:19.
7. Manson, W. A Companion to The Bible p.404.

However, 1 Corinthians is the latest of his letters in which that expectation is acute, and although this expectation continues to be central in his thought other ideas are achieving equal importance.

> The world is an empire whose capital city is heaven, whose emperor is Christ. But Christ has not yet subdued the world to his law, educated it in his ways, united it in loyalty to himself. To accomplish these ends he has set throughout his empire colonies with the full rights and privileges of the Kingdom of Heaven and with his own authority and power at their disposal.[1]

Paul writes that "our citizenship is in Heaven." (Dr. Moffatt translates "We are a colony of Heaven.")[2] This idea becomes dominant in the thought of Paul. The community of faith is developed living according to the standard of Jesus Christ in the sure and certain hope of the resurrection which is to come.[3]

The Christian leaders of the early church began to see the Gospel of Christ in a different light. They saw the Spirit of God reaching down and touching the soul of man. They saw the Kingdom of God in a new light. It had indeed already come. Christ was their King. With Christ they were set free from all bondage to sin, and the limitations of the material world.[4] They were the ecclesia of God. They didn't give up their belief in the Day of the Lord when history would come to an end as a film strip unravelled to the last picture. Nor did they discard the conviction in the last judgment of God, but they saw Christ in man, and they saw a mission that had yet to be accomplished in history before the purposes of God were complete. The world about them was under the judgment of God more than ever before, but the justice and mercy of God were also at

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1. Caird, G.B. The Truth of the Gospel p.161.
2. Phil. 3:20.
3. 1 Cor. 15:12-19.
4. Ro. 6:22; 8:1,2.

work. Man, who through his nature was still inclined to rebell against God was, through the grace of God given the chance to repent and express an honest desire for the Higher Way. His citizenship papers in the Kingdom of Heaven were ready. All that was needed was the final signature of an honest soul who had complete faith in the purposes of God, and trust in his goodness.

With the realization of the mission of the church, they realized that they had a responsibility as servants of God. This involved a system of ethical living that was far above that of their pagan neighbours. Belonging to God they could no longer live lives that were dominated by self, but they had to live for one another and the world. The brotherhood of man, and the fellowship of the community became important. Theirs was a missionary responsibility to bring Christ to the world as they knew him. By this means the Kingdom of God was to grow on earth and the reign of Christ was to be inaugurated. This is the emphasis of Paul and the other Christian writers of the New Testament. For this purpose the Gospels were written that the truth might be known, and that men might see the Way they were to go. When this was accomplished, then the Kingdom would come in with full power and glory and the chronos would be completed. The time was still short, but the immediacy of the end was not as near as was first thought. No man knew the hour or the day, and it was necessary for all to be ready for the final consummation; but it was also necessary for them to live as citizens of the Kingdom.

The Christ whom God had chosen, and who suffered and was exalted to heaven is going to come shortly to complete the final judgment and reign in glory. MacKinnon suggests that this was an emphasis of Christ

that was carried on in the tradition of the early church and emphasized by Paul and the apostles.[1] This spirit of expectancy is reflected in the first Epistle to the Thessalonians, first Peter, and to a certain extent in the Book of Revelation as well as in the early chapters of the Book of Acts.[2] Later there appeared a tendency to spiritualize the spectacular second coming, especially in the Gospel according to St. John.

History for Paul came to mean but one thing, the story of redemption. Dr. Morgan declares that Paul's scheme of history is built on the apocalyptic idea of the two ages, one demon-ridden and "under the bondage of mortality," and the other "the coming age of righteousness, immortality and glory."[3] Dr. Dodd interprets Paul in the light of his belief in realized eschatology, and certainly Paul later came to place his emphasis on the New Israel which grows by incorporation into "the Body of Christ."[4] The purpose of God advances not through the choice of an individual nation, but through the inclusion of all humanity.[5] The emphasis is on redemption, and it is this view that dominates Paul's eschatology. "To be in Christ, and to be fit to participate in the new order which is impending - this is the supreme concern of the believer."[6]

It is not the purpose here to discuss the theology of Paul, but it is impossible to discuss Paul's concept of the Kingdom without touching on some of the basic concepts in his theology, as well as

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1. MacKinnon, J. The Gospel in the Early Church p.24.
2. Acts 1:7.
3. Morgan, W. The Religion and Theology of Paul p.241.
4. Manson, W. A Companion to the Bible p.404.
5. Col. 3:11; Gal. 3:28.
6. MacKinnon, J. Op.Cit. p.136.

that of the theology of the other apostles. For Paul, man's relation to the Kingdom became connected with the ideas of redemption, justification and reconciliation or atonement. For Paul, through the death and resurrection of Jesus the people of God had emerged out of bondage to sin into "the liberty of the glory of the children of God."[1] Man before God is guilty of sin, but God who is judge "justified the ungodly".[2] God gives his kingdom to undeserving men, in the here and now. However, men are justified only when they respond by faith to the divine offer. "For it is by his mercy that you have been saved through faith."[3] By reason of sin man is at emnity with God. In order to come into the Kingdom it is necessary that this emnity be removed. "God was in Christ reconciling the world to himself."[4]

Troeltsch contends that early Christianity was primarily a religious movement and not a social phenomenon.[5] It was concerned with the salvation of the soul and the realization of a Kingdom which was not of this world. Certainly in the New Testament writers the Kingdom is essentially spiritual, whether it be spoken of as the Kingdom that has already come or the Kingdom that is to come. This was the meaning of Jesus when he declared that the "Kingdom of God is within you."[6] The present age was going to be supplanted by a new spiritual order.[7] The early apostles did not set out to reform the social system in the world. Their aim was to save the soul from the

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1. Manson, W.A. A Companion to the Bible p.405.
   Rom. 8:21; Gal. 3:23-4:5.
2. Rom. 4:5.
3. Eph. 2:8.
4. 2 Cor. 5:19.
5. Troeltsch, E. The Social Teaching of the Christian Churches Vol.I p.43.
6. Luke 17:21.
7. MacKinnon, J. The Gospel in the Early Church p.136.

consequences of sin.[1]

Neither were the leaders of the early church concerned solely with the eschatological aspects of the Kingdom. They also had a message that had a direct bearing on everyday life. "Jesus was engaged in actively founding the Kingdom of God in the present, and applying the principles which should govern the conduct of its members."[2] Paul, in founding his gentile churches was concerned with an institution which was the Body of Christ, and ought to be governed by rules of conduct in accordance with the principles of Christ. Their relationships with the world are not ignored, for the rule of Christ is already taking effect in the hearts of men. This is the Kingdom of God in the present, and as time went on and it became apparent that the second coming of Christ was not in the immediate future more emphasis was given to this aspect of the Kingdom in the teachings of the church. The expectation of the speedy coming of Christ was not to degenerate into idleness. They are obligated to work that they might not be a burden to the brethern, and that they might make a worthwhile contribution to society.[3]

In the second letter to the Thessalonians, assuming it to be Paul's, we see that the immediate hope of the return of Christ has given place to a return in an indefinite future. In the first letter Paul expects to be alive to experience the second coming,[4] whereas in the second it is the belief in the immediate coming that he discourages.[5] In Romans it is suggested that the second coming

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1. Acts 3:26
2. MacKinnon,J. The Gospel in the Early Church p.137.
3. 1 Thes. 2:9f.
4. 1 Thes. 4:15.
5. 2 Thes. 2:1-7.

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will be delayed until the heathen have come in, and the ultimate conversion of Israel which follows on the conversion of the Gentiles.[1] The Kingdom of God is still the central point of the teaching of the early church, but it is in the sense of the Kingdom that was ushered in with the advent of Christ, rather than the Kingdom that is to be consummated at the second coming, no one but God knowing the time of the latter.

The writer of the letter to the Hebrews conceives of Christ in terms of sacrificial language, and this becomes his concept of the Kingdom of God. Christ replaced the intercession of the old animal sacrifices by his intercession in Heaven.

> The medium of man's salvation has been transferred from earth to heaven, where Jesus continues to exercise his saving priestly ministry. He thus brings to fruition the new, inward, spiritual covenant - 'the law written in the mind and heart,' of which Jeremiah speaks, and which was to supercede the old defective legal covenant.[2]

The Gospel has become the final and absolute religion. This is the Kingdom of God, and the priesthood of Christ which is after the order of Melchizedek. This for the writer of the Hebrews is the Divine order of salvation, and the Kingdom of God.

James, in his letter stresses largely the ethical teachings of Jesus, mentioning the Second Coming only in the last chapter.[3] He represents the tendency to find the gospel in the Sermon on the Mount. This is the message of truth that has brought forth a new creation.[4] MacKinnon speaks of the Christology of James as being

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1. Rom. 11:25-27.
2. MacKinnon,J. The Gospel in the Early Church p.178.
3. James 5:7,8.
4. James 1:18.

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1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]

of the primitive type which recognized Jesus as Messiah and exalted Lord. This "is the revaluation of Judaism in the terms and thoughts of Jesus."[1] Faith was necessary for salvation, but needed to manifest itself in the actions of daily life.

In Second Thessalonians we find a reference made to the Anti-Christ, which at that time is not identified with the Roman emperor. John, the writer of the book of Revelation, discovered this same anti-Christ on the imperial throne in the person of Domitian. The purpose of the writer of the book of Revelation was to show that the time is at last at hand. "His thesis is that God will speedily intervene, through Christ, to end the present order of things and inaugurate a new one."[2] He has a very high conception of the exalted Christ, and equates him with the apocalyptic son of Man.[3] He is the supreme authority in the Church, and ruler over the kingdoms of the earth. He is the King of Kings and the Lord of Lords.[4] Here the redemptive work of Christ is enlarged on only in the eschatological sense. Christ is the Lamb who has redeemed mankind through his sufferings on the cross. The church for the writer of the Apocalypse has become a world wide community or kingdom. "He has made us a kingdom of priests for his God and Father."[5] " Our text then means that Christ has made us a kingdom, each member of which is a priest unto God."[6] This is the universal spiritual priesthood of the followers of Jesus. John has a belief in the binding of Satan, and a first resurrection and judgment of all the Christians. These are to reign with Christ a thousand years in the new heavenly Jerusalem. At the end of that time Satan is

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1. MacKinnon, J. Op.Cit. p.187
2. Ibid. p.189.
3. Charles, R.H. The Revelation of St. John I.C.C. p.27.
4. Rev. 1:5; 13; 2:1; 17:14; 19:16.
5. Rev. 1:6.
6. Charles, R.H. The Revelation of St. John I.C.C. p.16.

released and there is final warfare between Satan at the head of the nations of the earth, and the Saints of God. Finally there is the resurrection of the dead, and the last judgment by God himself. With this last judgment there is also the destruction of death, and the appearance of a new heaven and earth.[1]

With the writing of the gospel of John we find that there is no longer an emphasis on the traditional eschatology. The ethical and spiritual aspect of the mission of Christ and the Kingdom are stressed. The essence of God is love, and this is the fundamental element in the Christian faith. The mission of Christ finds its place in the love of God. God has brought light into the world in the person of Jesus Christ. Here is the King and the Saviour. The writer is concerned with the preparation of mankind for the rule of God which is a spiritual rule. Toynbee writes of the one faculty that man possesses in common with God which makes it possible for God's will to be done on earth as well as in Heaven. This faculty is love. "This stone which both Zeno and Gautama have so obstinately rejected is become the head of the corner of the temple of the New Testament."[2] As far as the Kingdom of God enters into the time dimension at all, it isnot as a dream of the future only, but as a spiritual reality interpenetrating the present. The early Church went through a transition period where they saw the Kingdom of God as in the future only; a stone hewn from a mountain without hands, which smote the image of a sinful world on its feet of iron and clay breaking them in pieces,[3] to a vision of the Kingdom of God as it now exists through Christ in his rule in the lives of men together with the vision of hope in the victory that was to come.

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1. Rev. Chs. 20-22.
2. Toynbee, A. A Study of History p.520.
3. Dan. 2:31-36.

SECTION II

THE THOUGHT OF THE PRIMITIVE CHURCH ON THE KINGDOM OF GOD

CHAPTER IV

THE TWO WAYS

"Choose ye this day whom ye will serve." Josh. 24:15

In the conception of time of the primitive Christian church Dr. Cullmann describes the difference between the Jewish and Christian ideas by pointing out that in the Jewish conception the mid-point or change comes at the parousia whereas in the Christian valuation of time the mid-point comes in the interim period between creation and the parousia. Christ represents the mid-point in Christian thought, marking the ushering in of the New Age, which is not ushered in in Jewish thought until the Day of Yahweh.[1] As a result Christian thought developed along different lines as soon as they freed themselves from the Jewish apocalyptic ideas that represented the Kingdom as coming in with glory at the time of the Messiah. Christian thought was concerned with living as though they were already in the Kingdom of God, and in order that they might be ready for the expected second coming of Christ. The Jewish Christians were concerned with the rules of living according to Christ, and in this connection we have an early set of rules of conduct making the Christians practical moral obligations more definite. This tract comes down to us as The Teaching of the Twelve Apostles or the Doctrina, which depicts the "Way of Life", and the "Way of Death". Goodspeed writes of the Doctrina as a set of rules similar to the Ten Commandments and as an attempt to "foist the essence of the old legalism upon the new religion, reducing its living faith to the keeping of a set of rules."[2]

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1. Cullmann, O. Christ and Time p. 82.
2. Goodspeed, E.J. The Apostolic Fathers p. 1

The Doctrina only comes down to us in Latin versions. Dr. Goodspeed declares that it was the Greek original of the Doctrina that was worked into the Greek Barnabas and the Apostolic Church Ordinances about A.D. 300 and several other early Christian writings and decrees. Both the Doctrina (written about the year 100 A.D.) [1], and the Didache (written about 150 A.D.)[2] were attributed to the teachings of the Apostles, and became the earliest church manuals.

The Doctrina is a small work of less than a thousand words, but had a wide influence in the early church, and was wrought into various books of rules of Christian conduct. The original tract in a Latin version only came to light in 1899. This work together with the Didache was with its legalism in contrast to the teachings of St. Paul on the freedom of the Christian from law. The Pauline emphasis on faith and the inner spiritual life is entirely wanting. Goodspeed points out that the Doctrina and Didache are closer to James and Proverbs than to any other ancient writings.[3]

These works are concerned with the facts of every day living in the Christian community, and establish rules of behaviour. The Didache also includes rules for the conduct of the Lord's Supper and Baptism, the treatment of visiting apostles, and other practical matters of the church life.[4] It is evident from the context of these works that the emphasis had shifted from the immediate expectation of the return of Christ to an expectation after certain events had taken place.

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1. Goodspeed, E.J. The Apostolic Fathers p.3
2. Ibid. p.9
3. Goodspeed, E.J. A History of Early Christian Literature, p.160.
4. For dates and history of the Doctrina and Didache see the History of Early Christian Literature by Goodspeed, pages 164 to 169.

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"You do not know the hour when our Lord is coming"[1] they were told. However, they had to be prepared. They must not let their lamps of faith and works go out. There will be "false prophets and the corrupters will be multiplied".[2] There will be hate in the world, and persecution. Many will fall away from the faith and be deceived. The world will be delivered into the hands of a "World-deceiver who will appear as a son of God."[3]

After the appearance of this false Christ then the signs of the truth will appear, the opening of the Heavens, the sound of the trumpet and the resurrection of the dead. At the resurrection only those who have their citizenship in the Kingdom will rise.[4] The Lord will come with all his saints. "Then the world will see the Lord coming on the clouds of the sky."[5]

Persecution was on the horizon for the Christian Church. The end must have appeared to be near to many of them. The spiritual life assumed new importance. Relationships were to be on the highest level in accordance with the teachings of Christ. Fasting was to be observed twice weekly, and the Lord's prayer repeated thrice daily.[6] The signs of the end were at hand. The church lived in expectation.

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1. Didache ch 16:1
2. Ibid. 16:3
3. Ibid. ch. 16:5
4. Didache ch. 16:6-8
5. Ibid. ch. 16:8
6. Ibid. ch. 8

The Books begin with the statement that "there are two ways, one of life and the other of death. With the way of life are connected all the virtuous ways of living; the love of God and the love of fellow man. With the way of death is connected all sin; murders, robberies, adultery and all that is evil.[1] The way of life is the way of the Kingdom of God and eternity. The way of death leads to eternal death of the soul as well as of the body. With the Way of Life you find the connecting link that leads to the eternal Kingdom that is the end of all things. This is "the teaching of the Lord to the Heathen by the Twelve Apostles.

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1. Didache chs. 1-5.

The Jesuits begin with the assumption that "there are two souls, one of life and the other of death. With the one or the other we are [illegible] without more or fewer the love of God and the love of Satan and [illegible] are not of state to [illegible] all sin, [illegible] [illegible] that is evil."[1] The end of life is the end of the [illegible] [illegible]. Therefore it does [illegible] to [illegible] [illegible] of the soul. With the end of life [illegible] [illegible] that leads to the eternal [illegible] [illegible] [illegible] [illegible] the [illegible] of the [illegible] [illegible] [illegible].

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1. [illegible] [illegible], 1-2.

CHAPTER V

THE LETTER OF BARNABAS

> These are three rules of the Lord: the hope of life is the beginning and end of our faith; uprightness is the beginning and end of judgment; love of joy and gladness is the proof of acts of uprightness.
>
> Barnabas ch 1:6

The view Christians were to take of the Jewish scriptures was a serious problem in the early church for almost a century and a half. The Letter to the Romans and the Gospel of Matthew dealt with this problem, and saw in the Old Testament foreknowledge of the Gospel and Christ. The writer of Barnabas deals with this same problem, and allegorizes the Old Testament in the tradition of the Alexandrian school.

> The appearance of Barnabas immediately following the Revelation and followed by Hermas in the oldest complete Greek manuscript of the New Testament shows the regard in which it was held in Christian Egypt in the middle of the fourth century. Clement of Alexandria toward the end of the second century accepted it as scripture.[1]

Certainly this letter which scholars suggest was written in the year 130 A.D. has not had a small influence in theChristian world, and was long held in high regard.[2]

Christ existed in his belief before the creation of the world as the Son of God, and participated in the creation.[3] The Cross and the resurrection are the central themes in his theology and faith, as they were for Paul, Origen, and succeeding church leaders. The Old Testament

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1. Goodspeed, E.J. The ApostolicFathers p.21
2. For the history of the Epistle of Barnabas see Goodspeed's A History of Early Christian Lieterature ps. 30-34, also J. MacKinnon's The Gospel in theEarly Church ps. 276-282.
3. Bar. ch.5:5.

is for the writer of this letter simply a witness to Christ. Unfortunately he carries this doctrine to extremes and interprets everything in the Hebrew scriptures as being of Christ.[1] Cullmann points out that Barnabas was correct in interpreting the Old Testament as canon for the Christian community,but wrong in reading into the Old Testament the entire history of the incarnate Christ rather than a revelation of redemptive history that moves towards Christ as its goal.[2]

> In the last analysis a Docetic attitude is present in the epistle of Barnabas. For the "new" content of the New Testament there is here no longer any room, since everything is already present in the riddle book of the Old Testament.[3]

Barnabas felt that the time was near when the consumation of the Kingdom would take place. It is possible that persecution was then underway, and the writer felt that these must be the times of tribulation that the Apostles spoke of in their writings. "The days are evil, and the Worker himself is in power."[4] This is presumably the Anti-Christ to which other Christian apocalyptic writers had referred. Therefore, because the time was so near the writer felt that the Christians ought to take special heed and seek out the Lord's ordinances. Here Barnabas introduces the law of Christ, "which is free from the yoke of necessity".[5] The Doctrina is quoted in chapters seventeen to nineteen as a way of Christian life. In writing of the two ways of life he speaks of one as coming from God and the other as from Satan who is the "ruler of the present time of iniquity."[6] Again there is the attitude that we are living in the last days, therefore take heed for the Time of the Lord may come at any moment.

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1. Barn. chs. 6,7,9,11,12.
2. Cullmann, O. Christ and Time p. 132
3. Ibid. p. 133
4. Barn. 2:1
5. Barn. 2:5-7
6. Barn. 17:2-5

Barnabas rejects the primitive Christian concept of the past process from creation to Christ as a redemptive process. Cullmann states that in the early church the Creation story handed down in the book of Genesis continues to hold its place as a revelation of God, only it was interpreted from the central point of history which was Christ.[1] In Second Corinthians (3:14) Paul declares that the minds of the Jews are dulled when they read the Covenant agreement, "for only through union with Christ is it removed". Barnabas interprets the Old Testament as only giving a veiled presentation of the events of the life of Christ itself. With this view the Old Testament as redemptive history is completely abandoned.

God made it plain beforetime that we might recognize the events when they came to pass and that the Christian might not go astray.[2] The prophecy of old was in order that we might understand the process of history, and that the Christian might not go astray after the "Evil One", and therefore be lost to salvation. "We must therefore examine closely the things of the present and seek out the things that can save us.."[3] Then follows further ethical instructions. Salavation through faith as emphasized in Paul is missing in the letter of Barnabas. It is necessary to do good, feeding the hungry, and clothing the naked that in the time of tribulation God would hear the cry for help and say "Here I am."[4]

The present reign of Christ is described by the primitive church in the terms of his sitting at the right hand of God.[5] The Kingdom of the present is made up of those who have set their hope on the cross and been baptised.[6] Whoever goes into the waters of baptism goes there full of "sins and pollution", and comes out with the hope of Jesus, and in believing in Jesus he will have eternal life. Here Christ rules as Lord, and this is his kingdom.

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1. Cullmann, O. Op. Cit. p.131
2. Barnabas 3:6
3. Barn. 4:1
4. Barn. ch.3
5. Barn. 12:9-11
6. Barn. 11:8

With Christ is the resurrection hope. Here is the assurance of eternal life, the suffering of the innocent for the guilty and that "he might fill out the total of the sins of those who had driven his prophets to death."

> He, in order to bring death to naught, and show the resurrection from the dead,because he had to be revealed in flesh, endured it so as to fulfill the promises made to the forefathers..... and to show while still on earth that he himself when he has effected the resurrection will be judge.[1]

One of the purposes of the resurrection is that the justice of God might be fulfilled. Those who live by the ordinances of God will be glorified in the Kingdom of God, and the ones that choose to do evil will perish.[2]

At the judgement which is to takeplace when the "Evil One"is destroyed Christ will act as Judge.[3] The world will be judged impartially, and each will receive according to what he has done. Therefore we cannot fall asleep and neglect our conduct, or we will be thrust out of the Kingdom of God.[4] Therefore they are warned that it might not be found true of the Christians that many were called and few chosen. The Christians are warned to keep the Day of Judgement in mind that they might not go astray from the Way of Life.

They are warned that they must suffer to belong to the Kingdom. It is described as wool set in the midst of thorns, "for whoever wishes to carry away the wool must suffer much, because the thorn is terrible, and he can only get possession of it through pain."[5] He concludes by saying that Christ also stated that whoever wanted to get into his Kingdom must go through affliction and suffering. This seems to echo the thought that the Christian must be willing to bear his cross as did Christ. This warning seems to suggest the note of persecution, with the subsequent suffering of the Christians.

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1. Barnabas 5:6-8.
2. Barn. 21:1-3
3. Barn. 5:7.
4. Barn. 4:12-14
5. Barn. 7:11

Lastly the writer of Barnabas faces the question of the time when all these things should be. He suggests that the end of time will come in six thousand years. One day is as a thousand years in the sight of the Lord. The world is still in the process of creation, but at the end of six days (six thousand years) the purposes of God will be complete.[1]

> "And he rested the seventh day" means this: When his Son comes and destroys the lawless one, and judges the ungodly and changes the sun and moon and stars, then he will rest on the seventh day.[2]

This is the completion of the Time, and the consumation of the Kingdom and Creation.

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1. Barnabas 15:1-5
2. Barn. 15:5

CHAPTER VI

CLEMENT OF ROME

> Ye foolish ones! compare yourselves to a tree; take a vine. First it sheds its leaves, then a shoot appears, then a leaf, then a flower, and afterwards a sour grape, then a ripe grape. You see that in a short time the fruit of the tree comes to maturity.
>
> 1 Clement 23:4

The letter of Clement to the Corinthians is one of the earliest Christian documents that has come down to us outside of the New Testament. Scholars have dated it at 95 A.D. The author is not named, but from ancient times the letter has been ascribed to Clement who was bishop of Rome from A.D. 88 to 97, and E.J. Goodspeed states that "no serious objection to this authorship can be raised", which is an unusual statement concerning early literature as far as scholars are concerned.[1] The so-called Second Letter of Clement is also of Roman origin, but was written about 150 A.D.[2], and is considered of doubtful authorship by Eusebius in his Church History. Modern scholars agree that this second letter was not written by Clement, and it has been suggested that it was a sermon by a later bishop of Rome and sent to Corinth where it was acknowledged by Dionysius in a letter preserved in Eusebius' Church History.[3] In both these letters the early coming of Christ to reign on earth is emphasized.

The writer of First Clement was convinced of the power and might of God. Clement was a supporter of the Old Testament doctrine of history that placed God in complete charge of the universe. The stars, the sun and the moon persue their fixed courses under the hand of God. By the will of God the earth becomes fruitful, and produces food for man and beast. Everything is ordered in peace and harmony by God.[4]

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1. Goodspeed, E.J. The Apostolic Fathers p. 48
2. Ibid. p.83
3. MacKinnon, J. The Gospel in the Early Church p. 260
4. I Clement 20:4-9.

When God divided the nations he fixed their boundaries according to his plan. He chose Israel as a special people, and it was his purpose that the Holy One should come out of Israel.[1] He also formed man in his own image and likeness.[2] Therefore, those that belong to God through the redeeming act of Christ are to serve him with their whole being.[3] God is emphasized as Lord, Father, and Creator of the universe, and has a chief place in his thought. God has control.

The salavation of mankind is through Jesus Christ. He is the one that was foretold by the prophets of old, and has given a full revelation of God. He is the reflection of the majesty of the Lord, being his Son.[4] Clement knows nothing of the Fourth Gospel or the Logos conception of Christ. Neither does he assign to Christ a place beside God in the creation of the world. His creed is the early declaration of Jesus as Lord.[5] Jesus the Christ was sent from God, and the Apostles from Christ. Their coming was through the will of God.[6]

Clement of Rome echoes a great many Pauline concepts amongst which are salvation by faith,[7] union with Christ in the sense of being "in Christ",[8] the doctrine of election,[9] and the emphasis on love as being a chief virtue.[10] His Christianity is Christ centred, the Old Testament has great value for him from the viewpoint of Christ as the centre of history. A great deal of the letter to the Corinthians contains numerous quotations from the Hebrew scriptures. Here is the kingdom of God in the present, and the rule of Christ. Christ is the suffering servant who came to bear the sins of the wicked that they might attain to salvation. Humbleness is one of the great characteristics of this King, and ought to be imitated by his subjects.[11] Christ came for the salvation of men through the mercy and

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1. I Clem. Ch. 29:2
2. I Clem. 33:5
3. I Clem. ch. 35:4
4. I Clem. chs. 16,35.
5. I Clem. ch. 21:6, 24:1
6. I Clem. ch. 42
7. I Clem. ch. 22:1
8. I Clem. ch. 49:1, 43:1
9. I Clem. ch. 2:1, 59:2
10. I Clem. ch. 5:3
11. I Clem. ch. 13, 16.

goodness of God. Here is pictured a God of love and mercy, who is full of compassion.

Clement echoes the Pauline conception of election, and to a certain extent foreshadows the thought of Augustine in that there are a certain number chosen beforehand for salvation.[1] The doctrine of election is not clearly stated in this letter, but is very clearly suggested. Salvation is still through Christ, and there is no idea of making up any number of fallen angels, or the idea that those elected by God will automatically be saved. There is always the danger that some of them might be eventually lost through carelessness so that the number will be lacking.[2]

Those who have been made perfect by love live in the kingdom of God.[3] In carrying out the commandments of God in love our sins are forgiven through love. The individual has received the marks of his new citizenship through love. God is thereby active in him, and at the last day "they will be made manifest at the visitation of the Kingdom of Christ.... This blessing has come to those who have been chosen by God through Jesus Christ our Lord." [4]

There is to be a resurrection of the dead at the last day. Clement seems to have believed in a literal bodily resurrection. God through Christ and nature is continually proving that there is a resurrection, of which Jesus Christ was the fruit when he was raised from the dead.[5] Day and night, the planting of the seed and the harvest, spring time after the winter; these are resurrections that are daily taking place. Therefore surely God will bring about the resurrection "of those who have served him with holiness in the assurance of a good faith". [6] This is the promise of God, and with this hope the souls of the Christians are bound to him "that is faithful in his promises and upright in his judgements". Clement does not speak of a universal resurrection, but only the resurrection of those that belong to God. Eternal death is the punishment of those who do not serve God.

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1. I Clem. 59:2; 2:4
2. I Clem. 59:2
3. I Clem. 50:3
4. I Clem. 50:4-7.
5. I Clem. ch. 24.
6. I Clem. 26:1

God is the judge of the earth, and his judgement is righteous judgement. Christians are compared with good and bad workmen who are paid according to their work. Therefore Christians are urged not to be careless, but to be obedient to his will that they may receive the good things "that God has provided for those that wait for him."[1] Those that forget God will be destroyed and there will be none to save them, but for those that perform acts that are in harmony with his will, and follow the way of truth there is the reward of all the gifts promised by God. Their iniquities are forgiven and their sins are covered up,[2] to them belongs life in immortality, splendor in uprightness, truth with boldness, faith with confidence, and self control with sanctification.[3] For those who harden their hears against God there is the condemnation of eternal death. "They went down alive into Hades and death will shepherd them."[4] Clement is convinced that the day of judgement is near, and the unknown writer of Second Clement tells his brethern that the day of judgment is near, and is coming like a burning oven.[5]

Clement is writing to the Corinthians concerning a dispute between the ruling elders wherein some who are reputable men, who have "blamelessly served the flock of Christ", have been unjustly removed from their positions. In so writing Clement gives evidence of a growing belief in the church as a divine institution with an ordered ministry. He does not write of the church as the body of Christ although he was undoubtedly familiar with the phrase and in agreement with it. He rather suggests a belief in the church as a body of the elect that God has chosen for salvation, and with the duty of preaching the gospel and the message of salvation throughout the earth. It is the vanguard of the Kingdom of God on earth.[6] The writer of the so-called Second Letter of Clement has a more definite idea of the church as a part of the Divine Kingdom.

1. I Clem. 34:1-5.
2. I Clem. 50:6
3. I Clem. 35:1-3
4. I Clem. 51:3
5. II Clem. 16:3
6. I Clem. chs 42,43,44,45.

The church for him was a spiritual institution created before the sun and moon. No one would find salvation who was not a part of the "church of life"[1], which was the body of Christ. The visible church on earth is a copy of the true spiritual church, and therefore anyone who has marred the copy will not share in the original.[2] The true believer in faith therefore is a member of the true church of Christ which is spiritual. The call is given for repentence that men might find salvation.

Both writers emphasize the nearness of the end, and warn that it might even come sooner than we expect for no one but God knows the hour of our visitation.[3] Clement writes of the coming day as the harvest which follows so closely upon the planting in the spring. The shortness of the season is emphasized, and he warns that soon and suddenly shall the will of God be accomplished. The writer of Second Clement tells his readers that "our stay in the material world is short, but the promise of Christ is great and wonderful; it is rest in the Kingdom that is coming and eternal life."[4] They are exhorted to wait hour by hour in love and uprightness for the Kingdom of God since they do not know the day or hour when the Lord will appear.[5] The end is near and the period is one of expectation. Time is measured not in years but in days and hours. It is a period of watching and waiting in preparation for the Day of the Lord.

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1. II Clem. 14:1
2. II Clem. ch 14.
3. II Clem. 16:3; I Clem. ch 23.
4. II Clem. 5:5
5. II Clem. 12:1.

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1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]
5. [illegible]
6. [illegible]

CHAPTER VII

THE GREAT WHITE TOWER

> And when the shepherd saw that the tower was beautifully built, he was very glad, for the tower was so built that when I saw it I coveted its building, for it was built as though it was made of one stone without a single joint in it.
>
> The Shepherd of Mermas
> Parable 9 verse 7.

Hermas was a Christian prophet of the First Century. Goodspeed states that he was either a slave or a freedman in Rome,[1] and that he was acquainted with the Apocalypse of John which was written at that time, although it had very little influence on his own writing. The so called Letter to the Hebrews with its stern doctrine of no forgiveness for apostacy which Hermas understood to mean no forgiveness for sin after baptism stirred him to write his Shepherd of Hermas. Hermas maintains that a Christian may fall into sin once after baptism and be forgiven once, but only once. His message is cast chiefly in the form of interviews with the angel of repentence. (The Shepherd).[2] The date of the writing of this work is placed between the years of 95 A.D. to 99 A.D.[3], and foreshadows the later concept of the church as the only ark of salvation together with its sacraments. With this work of Hermas the church rounded out its literary contribution to first-century Christianity.[4]

MacKinnon writes that the prophetic element runs throughout the whole book, which indeed it does. It is not the usual type of Apocalyptic literature, either Hebrew or Christian. The author does not attempt to hide his identity,

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1. Goodspeed, E.J. Apostolic Fathers p. 97.
2. For a further history of the Shepherd of Hermas see E.J. Goodspeed's A History of Early Christian Literature pps. 47-53, and J. MacKinnon's The Gospel in theEarly Church pps. 282-295.
3. Goodspeed, E.J. Op. Cit. p.98
4. Goodspeed, E.J. A History of Early Christian Literature p. 52

and the visions are fully explained. He is able to add commandments and visions of his own to those of the Old Testament, and parables in addition to those of Christ. The book reflects a concern for the Kingdom of God which is in the shape of the church, and her final completion at the last day. Then, when the building is completed we find the last chance of the individual for salvation is gone.

His conception of the church reflects the expanding Christianity of the later part of the first century. It is widespread with many members, and is not altogether without influence. It begins to assume the place of a divine institution. As in the Second Letter of Clement, Hermas represents the church as existing before creation. He writes of the church as "an elderly woman". She was created first of all, and because of her was the world formed.[1] The Church is represented as a great white tower being built by the holy angels of God to whom God committed his whole creation. It is sustained by the power of God, and is built on the rock which is Christ. The Church is supported by faith, self-control, sincerity, knowledge, innocence, reverence and love.[2]

The Shepherd of Hermas envisages a coming persecution which will be the beginning of the end. The great persecution is represented in the vision as a great beast.[3] Faith in God who is the only one that will be able to save them is necessary. The beast is represented as having four colours in its head, black which is the world in which he lives, fiery blood which symbolizes the destruction of the world in fire and in blood, gold which represented those who have fled from the world, and white which is the age to come for the chosen few of God.[4] This is his doctrine of history. The church is in the building throughout; the building will be completed at the beginning of the age to come and after the persecutions and destruction of the world.

1. The Shepherd of Hermas vis. ii. 4.
2. Ibid vis. iii. 3,7,8.
3. Ibid. vis. iv, 2.
4. Ibid. vis. iv. 3.

Hermas reflects an asceticism that became prevalent in the church in the third and fourth centuries. The world is regarded as evil, and therefore to be destroyed. Only the chosen ones of God are going to survive to the end and live in the Age which is to come. Salvation is only through Christ and is found only in theChurch. Baptism is necessary for salvation.

> Hear, then, why the tower is build on waters: it is because your life has been saved and will be saved by water. But the tower was founded by the command of the Almighty and glorious name, and it is sustained by the invisible power of the Master.[1]

The forgiveness of sins is operative in baptism, but this is conditional on faith and repentence of past sins.[2] Baptism is for Hermas the seal of the Kingdom of God. Even the saints of the past had to pass through the water before they could enter the Kingdom. This they do after the saints have preached to them in Hades.

> They had to come up through the water to be made alive, for they could not enter the Kingdom of God in any other way than by laying aside the deadness of their former life. So even those who had fallen asleep received the seal of the Son of God, and entered the Kingdom of God. .....Before the man bears the name of the Son of God, he is dead, but when he receives the seal, he lays aside his deadness and receives life. So the water is the seal.[3]

The book deals largely with repentence and its necessity for salvation. He deals with the many sins of the human race, some more serious than others; but all have hope of repentence with the exception of the apostates and blasphemers of the Lord.[4] The Church is compared to a great tree that covers the face of the earth, and has taken the Gospel to the ends of the earth. Those who have transgressed are left under the authority of the angel Michael in the hope that they will repent and enter into the Kingdom. to come under the authority of Christ and go into the tower which is the Church of salvation.[5]

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1. The Shepherd of Hermas vix. iii. 3.
2. Ibid. vix. iii:7
3. Ibid. Parable 9 ch. 16:2-4.
4. Ibid. Parable 9 ch. 19:1
5. Ibid. Parable 8 ch. 3.

In the Tower which represents the church the "apostles and bishops and teachers and deacons who have lived in the holiness of God" represent the most beautiful and perfect fitting stones. They represent the unity and peace of the church. Others who have suffered for the name of the Lord go into the building and add to its perfection. Those that have lived in the uprightness of the Lord and fulfilled his commands go into the building without any alterations. The stones that were rejected and thrown a short way from the tower represented those who had sinned but will be of use if they repent. However, if the building is completed before they have repented then they will no longer have an opportunity but be outcasts. Others were broken and completely rejected because they were completely wicked. Various other stones represent men who have heard the Word but not obeyed and were therefore rejected from the building.[1] This parable represents the teaching and faith of Hermas concerning the Church. His visions and parables are but an elaboration of this theme.

The time for Hermas is also near when the work of God will be completed. The building is nearly finished and men are therefore called upon to repent while there is yet time. Connected with his doctrine of the Church and salvation he elaborates on the rules of Christian living and sets down some twelve commandments. The Church is for him a moral and spiritual institution. He touches on its worship and organization only in its function as a society of the elect. The moral life which is the products of a sincere faith is the important thing for Hermas.

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1. Shepherd of Hermas vis. iii. 7

The church has no real root in the evil world. The Christian is a sojourner in a strange land, and the end is not far off when he will be received into the Kingdom if he is worthy. "For those who have doubted because of what they have done there is still repentence, but they must repent quickly, so that their home may be in the tower."[1] The tower is nearly finished, therefore it is urgent that men act now if they wish to escape destruction.[2] " Reform therefore while the tower is still in the building."[3] The Church is the Kingdom of God, but it exists for the morrow when the building will be completed according to the purposes of God. The Christian lives by faith in the hope of that Day when the stones are fitted together and the promises of God are fulfilled.

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1. Shepherd of Hermas parable 8 ch. 9.
2. Ibid. Parable 9 ch. 26 : 6
3. Ibid. Parable 9 ch. 32 : 1.

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CHAPTER VIII

THE KINGDOM BY MARTYRDOM

> Since, therefore, affairs come to an end, two things lie before us, life and death, and each is going to go to his own place. One is of God and the other of the world.
>
> Ignatius
> Letters to the Magnesians ch. 5:1.

Ignatius, bishop of Antioch, was a contemporary of Polycarp of Smyrna and Onesimus of Ephesus. Early in the second century he was condemned to death and taken to Rome to be thrown to the lions in the Colosseum. He was welcomed by groups from the churches on his way, and the churches that were near the route he was travelling sent delegations to greet him and encourage him. To all these churches he later wrote letters of acknowledgment, urging them to combat the Docetic heresy then spreading through Asia, and also urging them to stand by their bishops.[1] Eusebius says that he suffered martyrdom in the Colosseum in A.D. 107-108, but modern learning inclines to about A.D. 110-117.[2]

Ignatius gives the impression in his letters of the church as an instrument that is to be used to bring the message of the Gospel to the world. He has a high concept of the church, and its order in the threefold ministry of bishops, elders, and deacons together with the great value of the sacraments, especially the eucharist.[3] He speaks of the bread as "the medicine of immortality" and "the antidote against death". However, the church for Ignatius is not the Kingdom of God, but a means by which men may enter into that Kingdom which is not of this world.

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1. Goodspeed, E.J. The Apostolic Fathers p. 203
2. Ibid. p. 204
3. Ignatius To the Trallians ch. 2
   To the Romans ch. 7

The other worldliness of the Kingdom for Ignatius is underlined in his eagerness for martyrdom that he might enter into the glories of the Lord. In his letter to the Romans he asks them not to exert influence to obtain his release. "For the beginning has been well arranged, if only I can find favor to obtain my inheritance unhindered."[1] He is firm in his faith that through his death he will meet God.[2] He feels that through his death he is going to come to life which is eternal. He asks to be remembered in their prayers that he might reach the presence of God.[3] This is the Kingdom of God for him.

His emphasis throughout the letters is on the reality of the death and resurrection of Christ.

> Who was descended from David, who was the son of Mary, who was truly born, whoboth ate, and drank, was truly persecuted under Pontius Pilate, was truly crucified and died, in the sight of those in heaven and on earth and under the earth; who was truly raised from the dead, when his Father raised him and his Father in like manner will raise us also who believe in him. [4]

It is through this living Christ that salvation is achieved. He died that men might escape death.

Ignatius felt that they were living in the last times. With this conviction he issues a call for renewed devotion and humility to God. "Let us feel shame, let us fear the patience of God, that it may not result in our condemnation."[5] Adulterers cannot inherit the Kingdom of God. Faith and love are the beginning and end of life.[6] Christ is God's gift to man, and this gift is to be received in faith. God is in Christ. The purpose of the incarnation is the redemption of man and the world. True knowledge is to be found only in God,[7] and that knowledge is Jesus Christ.

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1. Ignatius To the Romans ch. 1.
2. Ibid. ch. 4
3. Ignatius To the Magnesians 14:1
4. Ignatius To the Trallians 9:1,2
5. Ignatius To the Ephesians 11:1
6. Ibid. ch. 15.
7. Ibid. chs. 3, 15, 17.

With the end of the age in sight, and the conviction that absolute truth is in Christ, Ignatius anticipates his martyrdom as a release from the evil world into the Kingdom of God which is beyond and not of this world. Here was faith and piety; trust and obedience. If Christ died upon a cross it was not for his followers to hope to escape, but to follow in his steps that they too might enter into the Kingdom.

CHAPTER IX

POLYCARP TO PAPIAS

> For eighty-six years I have been his slave, and he has done me no wrong; how can I blaspheme my king who has saved me?
>
> The Martyrdom of Polycarp ch. 9:3

The letter of Polycarp to the Philippians is an early sequel to the letters of Ignatius. Polycarp sent them the letter of Ignatius together with a covering letter of instruction and exhortation. He does not stress the threefold ministry as Ignatius has done. When he wrote his letter he had no knowledge of the fate of Ignatius, and asks the Philippians if they have any news of him.[1] On the 22nd of February A.D. 156 Polycarp the renowned bishop of Smyrna suffered martyrdom. So great was the sorrow and dismay occasioned by the startling event that the church at Smyrna recorded it in detail in a letter and sent it to the church at Philomelium. It was then circulated among the churches of the East.[2]

The Apology of Quadratus was written to the Emperor Hadrian in A.D. 125 and presented to him when he visited Athens in defence of the Christians. The work itself has been lost, but some quotations from it are preserved by Eusebius in his Church History.[3] About the year 140 A.D. Papius who Eusebius tells us was bishop of Hierapolis, wrote down a great deal that he heard about the teachings of the apostles from people who had known them. This book which he called The Interpretations of the Sayings of the Lord has been lost with the exception of some extracts in Irenaeus and Eusibius.[4]

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1. Goodspeed, E.J. Apostolic Fathers p. 237.
2. Ibid. p. 245
3. Goodspeed, E.J. A History of Early Christian Literature p. 134
4. MacKinnon, J. The Gospel and the Early Church p. 299.

These works reflect the spirit of the early Christian church in the face of persecution and the antagonism of the heathen world. They also reflect the faith of the early church that still was in close contact with the Apostolic tradition and the life of Christ himself. Their creed is the "Kyrios Christos", Christ rules as Lord.[1]

For these writers the present rule of Christ is the manifestation of the Kingdom of God in the present. Our faith is in Christ whom God raised from the dead. Everything in heaven and earth is subject unto the risen Lord.[2] Power over all things is ascribed to God. Even the martyrdoms that have taken place are by his will.[3] It is only through Christ that we are able to enter into the Kingdom of God,[4] which is essentially a heavenly kingdom.[5] In a fragment of Papias preserved by Andreas of Caesarea we find the belief that God gave the rule of the earth to the care of angels, who were order to rule well. However, God is still the ruler of the earth. Anastasius of Sinai records that Papias viewed the references to paradise spiritually, and applied them to the church of Christ which he therefore must have also thought of as spiritual.[6]

These writers were firm in the faith of the bodily resurrection of Christ. Polycarp declares that those who say there is neither a resurrection nor a judgment are the first-born of Satan.[7] In many instances together with the reference to Christ there is the description "who was raised from the dead."[8] There is also a strong faith in immortality and the resurrection of the body at the end of the age. Polycarp is spoken of as having "won the wreath of immortality" through his martyrdom.[9] The prayer is that they might be gathered up by Christ into his Kingdom.

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1. Cullmann, O. Christ and Time, p.154.
2. Polycarp To the Philippians 1:2
3. Martyrdom of Polycarp 2:1
4. Ibid. 20:2
5. Ibid. 22:3
6. Fragments of Papias Goodspeed, E.J.
7. Polycarp To the Philippians ch. 7
8. Ibid. 2:1
9. Martyrdom of Polycarp ch. 19.

There is also a belief in a Day of Judgment. Polycarp writes of Christ as the one who is to come to judge the living and the dead.[1] He also writes that the Christian must be careful of his behaviour, and not harsh or unfair in his judgments "for we must all stand at the judgment seat of Christ, and each give an account of himself."[2] In his martyrdom Polycarp is quoted as saying that he is threatened with the fire that burns only for an hour but his enemies do not know about the "fire of the coming judgment and everlasting punishment, which is reserved for the wicked."[3] Christ was going to come and judge at the last Day, and it was therefore necessary not only to do good, but to be forgiven if we ourselves desire forgiveness.

There is little in these writings of the early expectation of the Kingdom, although from what we know of the church of this period it is likely that they too had this belief. Philip of Side in his Church History of about 430 AD. declares that Papias and Irenaeus are wrong in their ideas about the millenium. What those ideas were we do not know but it is likely that they expected an early end to the age in common with the Christian thought of the period.[4]

The emphasis of this period was on the steadfastness in faith to Jesus Christ the Lord who was truly raised from the dead, and is to come to judge the living and the dead. To suffer on behalf of Christ was regarded with favor, for the Lord had promised that such should be with him in his Kingdom. Theirs was a vision of a heavenly Kingdom beyond this realm where the Saints of God would go to dwell with their Lord and Master in glory and honor.

> We bid you farewell, brethern, as you live by the teaching of Jesus Christ in the gospel; with him be glory to our God and Father and the Holy Spirit for the salvation of his chosen saints just as the blessed Polycarp suffered martyrdom. May we too be found in his footsteps in the Kingdom of Jesus Christ....the Lord Jesus Christ gather me also with his chosen into his heavenly kingdom! To him be glory with the Father and Holy Spirit forever and ever. Amen.[5]

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1. Polycarp To the Phillipians 2:1
2. Ibid. 6:2
3. Martyrdom of Polycarp 11:2
4. Fragments of Papias, Goodspeed, E.J. The Apostolic Fathers, p. 269.
5. The Martyrdom of Polycarp. 22:1

CHAPTER X

JUSTIN MARTYR

> If we looked for a human
> kingdom we should deny Christ
> that we might not be slain.
>
> First Apology of Justin Martyr.
> ch. 11

Justin Martyr was a native of Flavia Neapolis in Palestine. He was not a Jew, but travelled into the Greek world to complete his education. A.D. 150 found him in Rome where he wrote the only books of his that have survived; the Apology and Dialogue. He suffered martyrdom in Rome about A.D. 165.[1] Eusebius mentions some eight works of Justin, and his contemporary Irenaeus mentions his work Against Marcion. The Apology is addressed to the emperor Antoninus and asks him to examine the charges against the Christians and see if they are justified. Goodspeed states that what is know as the Second Apology is probably a second edition of the First Apology, and was written a few years later. Justin was a writer of great fame and influence in the Christian world of the time.

Justin is concerned with refuting the Gnostic heresies, and one of his works is directed against Marcion. The reality of Christ is emphasized together with his suffering and death upon the cross and the resurrection. Christ was not a phantom, nor was his death only imaginary. He was the Son of God from the beginning, and Lord of all. Justin names Christ Lord of the Powers.[2] Christians were atheists with regard to the heathen gods, but they worshipped the one true God. The appeal to the emperor is for justice through reason, which is a divine gift.[3]

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1. See Farrer, F.W. Lives of the Fathers, vol 1, pps. 131-156.
2. Cullmann, O. Christ and Time p. 154.
3. Justin First Apology ch. 2.

Christ is the judge. The wicked will be punished for their sins with everlasting punishment.[1] It is impossible to escape the eye of God. Every man goes to everlasting punishment or salvation according to the value of his actions.[2] The Christians shall be known by their works, and if they are hypocrites it will be known to God, and they will be condemned to everlasting punishment of fire. The human race has the power of avoiding evil and choosing good by the free choice of the will. Therefore man is responsible for his own action and if he chooses the evil then he deserves the punishment that is given to him by God.[3] Man was created that through the free use of his will he might choose the good, and not the evil. Justin Martyr is not a determinist. Man is not governed by fate. The choice and responsibility are his own.

A great deal of the Apology is concerned with the proof that Christ was fore-told in prophecy. He quotes from many passages in the Old Testament to show that the manner of Christ's birth, and the place were foretold together with his resurrection and exaltation.[4] This is fulfilled prophecy. The desolation of Judea which was also spoken of had come to pass. This seems to give conclusive proof to Justin of the validity of the claims made for Christ. The argument from prophecy is not to be ignored. God is in control of history, and has ordered that his purposes should be accomplished.

Justin was concerned with the objection raised by the heathen to the Christian faith that Christ was only born some 150 years ago under Cyrenius, and therefore it is impossible that the claims made for him should be true. In answer to this Justin declares that Christ was in the world at the beginning of time as the first born of God. Christ is the Word, "of whom every race of men were partakers."

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1. Justin First Apology ch. 2
2. Ibid. ch. 12
3. Justin First Apology ch. 43
4. Ibid. ch. 32-35, 40 etc.

> and those who lived reasonably are Christians, even though they have been thought atheists; as, among the Greeks, Socrates and Heraclitus, and men like them; and among the barbarians, Abraham and Ananias, ... and many others whose actions and names we decline to recount, because it would be tedious. So that even they who lived before Christ, and lived without reason, were wicked and hostile to Christ, and slew those who lived reasonably.[1]

Thus every man either achieves salvation and reward, or eternal punishment. None are without excuse, as Paul writes in Romans.

"In the beginning he made the human race with the power of thought and of choosing the truth and doing right, so that all men are without excuse before God."[2]

Justin was a believer in the resurrection of the body. He states that the Christians expect to receive against their own bodies, even though they have been buried in the earth, "for with God nothing is impossible".[3] It is no more of a miracle with God that a man should be produced from a seed, than that the resurrection of the body should take place. There is no need to fear men, for they can do nothing to the Christian who is in the hands of God. There is more need to fear Him who after death is able to cast both soul and body into hell.[4]

The consummation is to be delayed until the number of those "foreknown by him as good and virtuous is complete."[5] For this reason they hold and teach their faith even though death is decreed against those that confess and teach Christ. The heathen only harm themselves in persecuting the Christians because this hatred without repentence brings eternal punishment by fire.[6]

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1. Justin First Apology ch. 46
2. Ibid. ch. 27
3. Ibid. ch. 18
4. Ibid. ch. 19
5. Ibid. ch. 45.
6. Ibid. ch. 45.

The Kingdom of God is a heavenly kingdom. It is because they are members of a heavenly kingdom that the Christians do not fear death. They are delivered from punishment and spend a blessed existence with God. The Christians do not look for an earthly kingdom, but give their obedience to their earthly rulers, while belonging to the Kingdom of God which is spiritual.[1]

Justin gives a picture of the world as controlled by God, who gave his revelation to prophets who were more ancient than the Greek writers, and which prophecies have since been fulfilled as history testifies. The purposes of God are coming to completion. A call is issued for men and women to enter into the heavenly realm and testify to God through their lives. Rule yourselves through reason, be instructed by the Divine Word and acquaint yourselves with the King Immortal.[2]

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1. Justin First Apology ch. 17
2. Justin Discourse to the Greeks ch. 5.

[illegible]

[illegible]

CHAPTER XI

ON IRENAEUS

> And to as many as continue in their love towards God, does He grant communion with Him.
>
> Irenaeus Against Heresies ch. 27

It is not intended that this should be a complete survey of the theology of Irenaeus but it is impossible to leave a discussion of the thought of the early church concerning the Kingdom of God without touching on the opinions of Irenaeus, one of the noted Christian leaders of the early church. Irenaeus is further remarkable in that he binds together the Eastern and Western Christianity of his day. He was born in Asia Minor, and spent his youth in Smyrna where he heard the great Polycarp speak. His middle and later life was spent at Lyons in Gaul where he succeeded Pothinus as bishop, and carried on an active mission among the Gauls. Goodspeed describes him as one of the leading Christian writers of his day. Irenaeus in his writings appealed to a Christian scripture, not only the Old Testament and the four gospels, but the book of Acts, and the letters of Paul. It was in the time of Irenaeus that Christians began to call these books scripture.[1] His great work Against Heresies was written about 185 A.D. It is the only work of Irenaeus' that has remained to us in a fairly complete form, his other works being lost.

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1. Goodspeed, E.J. A History of Christian Literature p. 194.

[illegible]

[illegible]

[illegible]

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God was the creator of the world through the Word. He was not assisted in this work by any of the powers of heaven or earth, neither angels nor other powers inferior to himself. God created all things in harmony with one another. Every creature was given its own nature. The Word of God is all powerful, and it was this Word that called all things into being. "He spake and they were made."[1]

Irenaeus declares that man has received the knowledge of good and evil. Obedience to God is life, and disobedience is evil and therefore results in death. God gave to man such mental powers as to enable him to know both the good of obedience and the evil of disobedience. Irenaeus states that to divest oneself of this twofold perception of knowledge removes the character of a human being.[2] God created man in his own image, but before man would achieve the perfection of the image of God it was necessary that he be made man first.

> How, then shall he be a God, who has not as yet been made a man? Or how can he be perfect who was but lately created? How, again, can he be immortal, who in his mortal nature did not obey his maker? For it must be that, at the outset, you should hold the rank of a man, and then afterwards partake of the glory of God. For you do not make God, but God you. If, then, you are God's workmanship, await the hand of your Maker which creates everything in due time.[3]

The mortal part of man has to be subdued by the immortal part, and then finally man will be perfect and in the image and likeness of God. Salvation is the ultimate deification of man, through Christ's conquest of human mortality.[4]

Adam is a prototype of man. The idea of a mystical identity between Adam and all men is found in this treatise. Adam sinned against God by his disobedience. In sinning the likeness of God in man was destroyed, but not the image. In the beginning God permitted man to be swallowed

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1. Irenaeus Against Heresies Bk. 1 Ch. 2 pt. 4.
2. Irenaeus Against Heresies Bk. IV Ch. 39:1
3. Ibid. Bk IV 39:2
4. Niebuhr, R. Nature and Destiny of Man. 1. 173 vol. 1

up by the "author of transgression", but he also in his mercy arranged and prepared a plan of salvation "which was accomplished by the Word". Man passed through all things, "acquiring the knowledge of moral discipline" and attaining to salvation and the resurrection from the dead. Having achieved this end he lives in the glory of God and with gratitude to the God of his salvation.[1] Death is the result of sin. After Adam sinned he died. God set a limit to the state of death by interposing death and thus causing sin to cease. "Man, ceasing at length to live by sin, and by dying to it, might begin to live to God."[2] Irenaeus points out that Adam's sin follows almost upon his creation. He was sinful in his first significant action and his sinfulness came to light in that action.[3] Niebuhr declares that this is the symbol for the whole of humna history. Man rebelled against God almost from the beginning, and found his reward in death. Life and redemption was to be achieved only through Christ.

Irenaeus also uses the argument of prophecy which has also been referred to in connection with Justin Martyr and developed in the chapters on Origen. As the predictions of the past have already been fulfilled in part, then in due time they will be fulfilled completely. The Roman empire is going to fall, and become a desolation followed by the end of the world. Christ is the stone which is cut without hands who will destroy the temporal kingdoms and introduce an eternal one. The Word of God doesn't fail for it is truth revealed of old and proven throughout the ages.[4]

Christ is the judge. It is he who will separate the tares and the wheat.[5] Christ is the one that decides at the last day who will be taken

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1. Irenaeus Against Heresies Bk III Ch. 20
2. Irenaeus Ibid. Bk. III Ch.23:6
3. Ibid. Bk V Ch. 23
4. Ibid. Bk V. Ch. 26

and who will be left. Those who are disbelievers in him will be condemned. Those that continue in their love towards God are granted communion with him. Communion with God is life and light. Those that are separated from God due to their own choice find only death and darkness. Punishment falls on them because they are without good. "Now good things are eternal and without end with God, and therefore the loss of these is also eternal and never-ending."[1] Those that believe in the Son are united to the Father through faith, and those that believe not are condemned already.

As some people unite themselves to God through faith, and others separate themselves from God so the Word of God in the person of Christ prepares a fit habitation for both. Those on the right hand are called into the Kingdom of Heaven, and those on the left are sent into eternal fire.[2] The end is preceded by an Antichrist who shall have power over the world for a time. This concept is taken from the Apocalypse of John who is quoted by Irenaeus in this connection.

Irenaeus is of the opinion that as the world was six days in the making, and each day is equal to a thousand years then so will the world be given over to apostacy for six thousand years. The world will then come to an end and the purposes of God will have been completed.[3] During this time man is being moulded after the likeness and image of God, and the wheat is gathered into the barns while the tares are burned. "And for this cause tribulation is necessary for those who are saved."[4]

There is a resurrection of the body for those who are saved in Christ. As Christ waited three days for his resurrection so also ought the Christian to have patience and wait for the hand of God to effect his resurrection.[5] The saints of God will receive their rewards in their

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1. Irenaeus Against Heresies Bk. V Ch. 27:2
2. Ibid. Bk. V Ch. 28:1
3. Ibid. Ch. 28:3
4. Ibid. Ch. 2 8:4
5. Ibid. Ch. 31

resurrected bodies as God promised before time to Abraham and those descendants of his through faith.[1] The rewards are to take place in the time of the Kingdom "which is the seventh day" and is therefore holy.

In the Kingdom the saints will be supplied by God, and they will eat at his table in newness of life. "They will have of the dew of heaven and the fatness of the earth; nations and kings shall be subject unto them for the earth is theirs."[2] There shall be joy at the resurrection of the just. The whole creation shall enjoy a vast increase. This resurrection of the just is the first resurrection. The resurrection of the righteous takes place after the coming of the Antichrist.[3] The righteous shall be strong in the Lord and they shall know God.

Irenaeus also sees a general resurrection of the dead when judgment shall take place. Then he sees the coming of the New Jerusalem. There is no mention in his treatise of a final battle that takes place with the loosing of Satan. He writes of the new Heaven and the new Earth as coming with the renewing of the condition of man in an incorruptible state. These things shall ever continue without end. The reward of the righteous is according to their fruits. Those that produce the most, that is a hundred-fold shall be taken up into heaven, those that produce sixty-fold will dwell in paradise, and those that only produce thirty-fold will inhabit the city of God on earth. These are the many mansions of which Christ spoke.[4]

This is the consummation of all things in the thought of Irenaeus. The time will be accomplished at the end of six thousand years, and there will be a resurrection of the just who will prosper on the earth which will produce as it never has before. At a certain time there will be a general resurrection and a final judgment, when the eternal city descends on the earth and men are given their due reward. By this means is man brought to perfection through the Word which is Jesus Christ, and passes beyond the angels into the image and likenes of God. The world and creation is complete. The work of God is accomplished

1. Irenaeus Against Heresies Ch. 32
2. Ibid. Ch. 33:3
3. Ibid. Ch. 35:1
4. Ibid. Ch. 36:2
5. Ibid. Ch. 36:3

PART III

ETERNAL AND INVISIBLE

THE KINGDOM OF GOD AS PORTRAYED AND INTERPRETED BY ORIGEN OF ALEXANDRIA.

A.D. 185 - 254.

ON ORIGEN

AN INTRODUCTION.

Origen was the most distinguished and influential of all the theologians of the ancient church, with the possible exception of Augustine. It is assumed that the place of his birth was Alexandria. He was born of Christian parents in the year 185 A.D.. His father Leonides gave him an excellent education. In addition to a thorough education in Greek learning he was also trained in the scriptures. In the catechetical school at Alexandria he listened to the lectures of Clement and Pantaenus. Alexandria had been since the days of the Ptolemies, a centre for the interchange of ideas between the East and West; and, as it had furnished Judaism with an Hellenic philosophy, so it also brought about the alliance of Christianity with Greek philosophy.

In the year 202 a persecution broke out in which the father of Origen became a martyr, and the family lost their livelihood. Origen was supported for a time by lady of rank, but began about the same time to learn his living by teaching. The next year he was placed at the head of the catechetical school. He refused remuneration for the position, but sold the books that he possessed, many of them manuscripts that he had copied, on the condition of receiving from the purchaser four obels (3¢) a day.

His fame and influence grew. Pagans thronged to him as well as Christians. Meanwhile the literary activity of Origen was increasing.

He commenced his great work on the textual criticism of the Bible, and published his commentaries on the Old Testament. In this manner he labored in Alexandria for twenty-eight years. He also travelled a great deal, and while in Palestine was received with favor by the bishops of Jerusalem and Caesaria where he gave public lectures in the churches.

In Alexandria this custom had been given up, and Bishop Demetrius took occasion to express his disapproval and recall Origen to Alexandria. On his way to Greece Origen was ordained a presbyter by his friends the bishops in Palestine. Demetrius called a synod in which it was resolved to banish Origen from Alexandria. A second synod determined that Origen should be deprived of his standing as a presbyter. His condemnation was not recognized by the churches in Palestine, Arabia, Phoenicia, and Achaia. Origen settled in Caesaria where he shortly had a flourishing school that rivalled the one in Alexandria. The instruction which he imparted in all branches of knowledge was famous over all the East.

In the year 250 the Decian persecution broke out and Origen was arrested and imprisoned. He survived these troubles and lived a few years longer with his friends, and died at Tyre in 254 A.D.. He was the father of the church's science, and the founder of a theology that was brought up to perfection in the fourth and fifth centuries, and still retained the stamp of his genius when it disowned him in the sixth century. He lived at a time when the Christian communities enjoyed almost uninterrupted peace and held an acknowledged position

in the world. Origen, through his use of Greek thought did more than any other man to win the Old World to Christianity. His was an influence that has lasted through the centuries.

Ante Nicene Fathers Vol 4 page 233

Encyclopaedia Britannica 11th edition

article on Origen.

In the world. Rather, Nietzsche's desire [illegible] did [illegible] [illegible] our [illegible] to see the Old World in Transvaluation. [illegible] [illegible] that has been [illegible] the [illegible].

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[illegible]

[illegible]

CHAPTER XII

UNLIMITED POWER.

O God the rock of ages
Who evermore hast been....
E.H. Bickersteh 1825-1906

God moves in a mysterious way,
His wonders to perform;
W. Cowper from Olney Hymns 1731-1800.

For Origen the Kingdom of God had its beginning before the conception of time.[1] Christ was in the beginning with God as the Logos. Origen asserted that it was to Christ as the Logos that God gave the command " Let there be light" and "Let there be a firmament", and gave the injunctions with regard to those other creative acts which were performed. It was the Logos that carried out the creative acts of God. " In the beginning was the Logos, and the Logos was with God and the Logos was God"[2]

The earth was without form and it was shaped. There was darkness and light came into being. There was empty space and it was filled. And the Almighty looked and he was well pleased with the work of his hands, for it was good and his words had called it into being. His hands were manifest in the Logos.

> Now if God gave the command, and the creatures were formed, who according to the spirit of prophecy, could he be that was able to carry out such commands of the Father, save him who, so to speak, is the living Logos and the Truth? [3]

Now, although it is the Logos who is described as carrying out the actual act of creation, still it is God who is the creator of all things. The World is a creation of God. "For if it perish, it will perish as being a work of God".[4]

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1 Origen Against Celsus Bk. 11 Ch. 9.
2 John 1:1.
3 Origen Op. Cit. Bk. 11 Ch. 9.
4 Ibid. Bk. 1V Ch. 61.

Know that the Lord is God alone.
He can create and he destroy.
Milton 1608-1674

Moreover, God made all things for the sake of man.[1]

> For since the world was created in conformity with the will of providence, and God presided over the universe of things, it was necessary that the elements of the human race should at the commencement of its existence be placed under some protection of the higher powers, so that there might be formed from the beginning a union of the divine nature with that of men.[2]

Origen points out that it was not without the help of God that men sought for themselves the means of protection against the wild beasts.[3]

Thus all things were created for rational beings, and among rational beings you discover reason, "the common possession of men, and of divine and heavenly beings, and perhaps of the supreme God himself, on account of which man is said to be created in the image of God, for the image of the supreme God is his reason"[4] Thus you find in Origen that creation was for a distinct purpose. The world was created for man who was in the image of God and thus endowed with reason. God is not for inordinate desires, or of error and disorder, but God is good, and his nature is just and upright. Moreover, because of the power and wisdom of God he is able to create an eternal soul, which he did in man.[5] God is able to do anything. All is within his power, for "in our judgment God can do everything which it is possible for him to do without ceasing to be God, and good and wise."[6]

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1. Origen Against Celsus Bk.IV Ch.74.
2. Ibid.Bk.IV Ch.79.
3. Ibid. Bk.IV Ch.80.
4. Ibid. Bk.IV Ch.81.
5. Ibid. Bk.IV Ch.85.
6. Ibid Bk.V Ch.24. And that he is able to provide an eternal life for the soul we acknowledge; and that he possesses not only the 'power' but the 'will'...Let it not be declared, contrary to reason, that it is the will of God to declare that the grain of wheat is not immortal, but the stalk which springs from it, while the body which is sown in corruption is not, but that which is raised by him in incorruption.....while in our judgment also God cannot do anything which is contrary to reason, or contrary to himself.

[illegible] in You alone,
To [illegible] create and to destroy.
[illegible]

Moreover, God made all things for the sake of man.[1]

> For since the world was created [illegible] of providence, [illegible] the existence of things, it was necessary that the elements of the world [illegible] at the commencement of its [illegible] formed from the beginning [illegible] tial of man.[2]

Origen points out that it was not without the will of God that [illegible]

That all things were created for rational beings, [illegible]

[illegible]

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1. Origen Against Celsus, Bk.IV Ch.74.
2. Ibid., Bk.IV Ch.[illegible]
3. Ibid., Bk.IV Ch.[illegible]
4. Ibid., Bk.V Ch.[illegible] [illegible] contrary to himself.

God does not contradict himself and go contrary to his own nature.[1]

Moreover, the world was created in time for "it is our belief that this world was created and took its beginning at a certain time, and in conformity to the cycle of time decreed to all things, is to be destroyed on account of its corruption."[2] It would appear from this statement alone that Origen holds a very deterministic view of the world and creation, but such is not altogether the case. Free will, which is discussed in a further chapter, is emphasized in the theology of Origen. Origen raises the question as to what God was doing before the world was created, if it was created in time. His answer is that this world is not the first work of God for other worlds existed before this one came into existence, and it follows that there will be other worlds after this one comes to an end.[3]

He further believes that Christ existed in the previous worlds, but suffered only in this one.[4] There will be other ages to follow which will perhaps be the restitution of all things, when the whole universe will come to a perfect termination. One thing is certain, it is a view of history that is not cyclic but advances to a definite end and a victorious conclusion. The end of history is not a decline, or a position that leaves it no further advanced than it was at the beginning, but a completion of the creative purpose of God.

Origen is not bound by idle speculation as to the worlds or ages which are to follow for he writes:

> There is no doubt however, that something more illustrious and excellent than this present world is pointed out by the

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1. Ibid. Bk.V Ch.24.
2. Origen De Principiis Bk.III Ch.5. Pt.1.
3. Ibid. Bk.III Ch.5. Pt.3.
4. Ibid. Bk.II Ch.3. Pt.5.

> Saviour, at which He incites and encourages believers to aim. But whether the world to which He desires to allude be far separated and divided from this, either by nature or situation or glory; or whether it be superior in glory and quality, but confined within the limits of this world (which seems to me more probable), is nevertheless uncertain, and in my opinion an unsuitable subject for human thought.[1]

It is clear from the context of Origen'swork that his definition of ' world' was elastic, including the possibility of all that is contained in the universe and suggesting other areas in the same world in the then Unknown that existed beyond the oceans, or perhaps other planets visible in this universe, etc..[2]

One thing is however, certain. God is all powerful with control of the past as well as the present. His hand is ever there.

> The seasons come and go, the wheeling years roll into centuries, the centuries into ages, and every generation stands afresh before the Hand to ask the meaning of this Power that holds, upholds, and never speaks, and never loosens hold, enclosing all.[3]

God is the one who is the ultimate cause, the Absolute Existence and Spiritual Being who stands over against all conditioned existences.[4] God as the absolute cause, with self consciousness and will, is set forth as more living and more personal by Origen than by the gnostics[5] and the neo-Platonists. The great distinctive characteristic of God is His creative activity. God is absolute goodness and supreme will. Being supreme, God does only what He wills to do, and therefore does not act contrary to Himself in subordination to any other power.[6]

Karl Barth somewhat echoes Origen on the power of God when he says that the acknowledgment of God as creator also involves acknowledgment of the relationship between God and the world, in

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1. Ibid. Bk.II. Ch.3 Pt.6.
2. Ibid. Bk.II Ch.3. Pt.6.
3. McCall,O.S.The hand of God P.1
4. Harnack - History of Christian Dogma, Pt.1, Bk.II, Ch.6.
5. Ibid. Pt.1, Bk.II, Ch.6.
6. Origen Against Celsus Bk.V, Ch.24.

which God has absolute primacy.[1] Heaven and earth are not themselves God. Therefore they have a beginning in time and in space. He agrees fully with Origen when he speaks of creation by the Word, which is indeed the eternal Son, the Logos, although Origen would not say as Barth has done, that it is God himself. Therefore because God is the creator of the world it stands under His sovereignty. He has free lordship in the world that he created.[2] God accompanies and rules the world in whole and in part, according to his divine will and pleasure, without even partly abolishing the freedom of the human will.

Almighty sovereign, Ruler of Thy own creation, Thou God of all, behold Thy world and see, and there in the midst is a corruption, and yet all is not lost. Thy will is to be done and the evil shall become good for light is replacing the darkness, and Thy hand is repairing the damage wrought by a will that is not Thine own.[3]

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1. Barth, Karl, Credo. Ch.4 P.31.

2. Ibid. Ch.4 P.34ff.

3. Greenough, D.A.

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CHAPTER XIII

PURPOSEFUL CONTROL

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
  But sweet will be the flower.

Blind unbelief is sure to err,
  And scan his work in vain;
God is his own interpreter,
  And he will make it plain.

W. Cowper Olney Hymns
Light Shining out of Darkness.

A. G. Wood writes that apart from Christianity it is difficult to discover any meaning in history, for it was Christianity that first gave men a sense of unity and purpose in the order of the world.[1] History for Origen is the development and revelation of God. This idea was opposed to the current Greek thought of history as a cyclic affair, described by Plato[2] as a continuous series of deluges which destroy civilizations which are then built up again to great heights when one again a deluge descends upon them and they begin over again. Origen spoke with contempt of the foolish position of those who believed that other worlds similar to our own will come into existence[3] in which the whole cycle of history is again enacted. He criticizes it on the basis that if the cyclic theory be true then free will is annihilated.[4]

> for the same events must perpetually occur in the past, present, and future according to the appointed cycles, it is clear that of necessity, Socrates will always be a philosopher, and be condemned for introducing strange gods and for corrupting the youth. And Anytus and Melitus must always be his accusers, and the council of the Areopagus must ever condemn him to death by hemlock.[5]

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1. Wood, A.G., The Kingdom of God and History, p.7
2. Plato, Laws, Bk.111
3. Origen De Principiis Bk.11, Ch.3. Sect.iv
4. Origen Against Celsus Bk.IV. Ch.68.
5. Ibid Bk.IV. Ch.68.

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History is directed by God. If he made the world for a purpose then he has control in order that his purpose might be carried out. He writes, "Indeed I have shown in the preceding pages that all things were created for man, and every rational being and that it was chiefly for the sake of the rational creature that the creation took place."[1] Then he follows up this statement by saying that God will never abandon the universe, for he has made arrangements to purify it and bring it back to the whole.[2] This world as God's world must be complete and perfect in all things. Thus if the world is to be brought back to a state of perfection from the corruption that has made it imperfect then it is clear that God must have a control of world history in order that corrective punishment be inflicted; and that he might have power to speak and direct, first through his servants the prophets, and finally through his Son Jesus Christ who was a culminating point in the history of the return of the world to God and the salvation of mankind that was created with reason and free will and was like unto the being of God himself.[3]

God does not need to continually emend his work.[4] God, having created the world perfect, is concerned with his creation, and in the welfare of rational man who was given the power to choose his own way. "It is not as a man who has imperfectly designed some piece of workmanship that God administers correction to the world, in purifying it by a flood or a conflagration, but in order to prevent the tide of evil rising to a greater height."[5] God only allows evil

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1. Origen Against Celsus Bk.IV. Ch.99.
2. Ibid Bk.IV. Ch.99.
3. Ibid Bk.IV. Ch.99.
4. Ibid Bk.IV. Ch.69.
5. Ibid Bk.IV. Ch.69.

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to go so far before he intervenes in order to see that his final purpose is accomplished. Origen was certain that nothing could interfere with the ultimate plan of God for the world which was to culminate in the coming of the City of our God and the Heavenly Jerusalem.[1]

> Nothing has been neglected by God, or will be neglected by God; for he does at each particular juncture what it becomes Him to do in a perverted and changed world. And as a husbandman performs different acts of husbandry upon the soil and its productions, according to the varying seasons of the year, so God administers entire ages of time, as if they were so to speak, so many individual years, performing during each one of them what is requisite with a reasonable regard to the care of the world; and this, as it is truly understood by God alone so also is it accomplished by him.[2]

This statement of Origen'scompletely sums up his position as to the relationship between God and history. "The earth is the Lord's and the fulness thereof; the world and they that dwell therein."[3] "Let them know that God ruleth to the ends of the earth."[4] If God thus rules, there is purpose in his rule, and the world will not come to nought.

God rules the world in accordance with his nature. He does not do things that are contrary to good.[5] Thishe emphasizes in speaking to the people who say "All things are possible to God."

> God cannot do things that are disgraceful nor does He wish to do things that are contrary to His nature; nor if you desired anything evil would God accomplish it. For God does not rule the world in order to satisfy inordinate desires, or to allow disorder and confusion, but to govern a nature that is upright and just.[6]

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1. Ibid Bk.VII. Ch.30,31.
2. Origen Against Celsus Bk.IV. Ch.99.
3. Psalm 24:1
4. Psalm 59:13
5. Origen Bk.V. Ch.14.
6. Ibid. Bk.V. Ch.14

Thus there is one God who created and arranged all things.[1] He was the God of Abraham and Isaac and Jacob and the patriarchs, Moses and the Prophets, He sent Jesus Christ first to call Israel to himself, and then to offer salvation to the Gentiles after the unfaithfulness of the people of Israel.[2] The Jews were chosen to bring light to the world, but they themselves went into darkness and rejected Jesus the Lord.[3]

God fought for the Jewish nation as long as it obeyed His will. He has also miraculously preserved the Christian church in the face of all persecution. If the Romans were persuaded to adopt the principles of the Christians the Lord would fight for them as he fought for the Christians of old, and the Jews before them. Origen believed that they would be guarded by a divine power to the extent that war would not come against them, because "God would fight for them."[4]

It is the purpose of God that men are to be selected for salvation. Jesus came to "rescue us from the evil world" [5] For the law has gone forth to settle among all the nations of the earth, and the Lord will judge in the midst of the heathen.[6] They are to become the children of peace and to receive a law from Him, a Superintendent and Teacher who regulates the whole world by his Teaching.[7] God is Lord over the whole earth which he will save for his purpose from the evil that corrupts it. "The King will not be left in solitude and desertion, neither will the affairs of the world fall into the hands

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1. Origen De Principiis Preface Pt.4.
2. Ibid Pt.4 Preface.
3. Origen Against Celsus Bk.II. Ch.78.
4. Origen Against Celsus VII Ch.69.
5. Ibid. Bk.V. Ch.32.
6. Ibid. Bk.V. Ch.33.
7. Ibid. Bk.V. Ch.33.

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of the most wild and impious barbarians."[1] When they yield obedience to the Word of God, which Origen is confident they will do, they will become obedient to the law; and the religion of Christ will alone prevail indeed it will one day triumph, as its principles take possession of the minds of men more and more every day.[2]

> O God, I saw Thee push back the black bolts back today and set ajar the gates of Dawn, and the Spirit of Morning coming through at once was everywhere. The golden torrent of her hair she shook wide and free and lightly tiptoed up the sky, while all her trailing skirts spread glory; she blew a whisper through the woodland and it broke in song; she glanced along the streams and they mirrored Heaven; she ran across the lawns, through gardens enamel petalled and aroma drunk. They stood unutterably rich and still, as if their soul had come. Glorious God, I saw Thy morning, and it seemed like resurrection to a life once dead in trespasses and sins.[3]

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1. Ibid. Bk.VIII. Ch.68.
2. Ibid. Bk.VIII. Ch.68.
3. McCall, O.S. The Hand of God P.36.

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CHAPTER XIV

FORETOLD FULFILLMENT

> All earthly delights are sweeter in expectation than in enjoyment: but all spiritual pleasures more in fruition than in expectation. Felham.

God, having in his hand the destiny of the world, and having complete knowledge of all things, announced through His People that One was to come who would be the King of all, and He would rule a kingdom that was without end. "He shall bring forth judgment unto truth;"[1] "He shall be a light unto the Gentiles and salvation to the ends of the earth."[2]

The prophets beforehand foretold of Him[3], saying that princes should not cease from Judah until He should come for whom the Kingdom had been reserved. Moreover, Jesus Christ came announced beforehand, not by one prophet but by many.[4] It was not by chance that the prophets foretold so many details of the life of Christ.[5] The Jewish prophets predicted the birthplace of Him who was to be "the ruler of those who had lived righteous lives, and who are called the heritage of God."[6] They declared that "Emmanuel should be conceived by a virgin; and that such signs and wonders should be performed by Him who was the subject of prophesy."[7] The prophets also foretold of his suffering and death, and his resurrection. They thought their announcements being worthy of being committed to writing that future generations might recognize the signs and know

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1. Isa 42:3
2. Isa 49:6
3. Origen De Principiis Bk.IV. Ch.1. Pt.3.
4. Origen Against Celsus Bk.II. Ch.79.
5. Ibid Bk.III Ch.2.
6. Ibid Bk.III Ch.2.
7. Ibid Bk.III Ch.2.

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that they spoke the truth.[1] Origen emphasizes the fact that it was not by chance that the Jewish nation had so many prophets at different ages that foretold and made known events which were of "far greater importance in themselves" than any other events of his own nation or any other.[2]

One of the main arguments of Origen for the truth of Christianity is on the prophetic word that was fulfilled, and it has greater emphasis in that these prophesies were not of one age but of many generations. The argument from history is always a very strong and convincing one.

Barth agrees with Origen when he writes: "The faithfulness of God is established when we meet the Christ in Jesus."[3] Christ is the fulfillment of the Law and the prophets. To Origen it was quite clear that you had prophecy on the one hand and fulfillment on the other. Alan Richardson echoes Origen when he says that the witness of the Old Testament to Christ is hardly less clear than the witness of the New.[4] The Old Testament is revelation because it bears witness to Christ. This was the sole value of the Old Testament to the early church, and certainly it was the emphasis that Origen made. It was rich in 'types' of Christ. It laid down God's plan in the world, and so bore witness to Him who is Lord. Luther followed in that strain, for the books of the Old Testament that were of value in his opinion were those that bore witness to Christ.

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1. Ibid Bk.III Ch.2.
2. Ibid Bk.III Ch.2.
3. Barth,K. Romans P.96.
4. Richardson,A. Christian Apologetics P.186.

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Origen saw, as did the early church, how the deepest insights of the prophets had been fulfilled in Jesus Christ. It was in the Church's Lord that the long prophetic history of the people of God had been fulfilled." They were liberated from a bondage more terrible than Egypt's by the mighty deliverance He had wrought;"[1] the Messiah had lead his flock into the promised land of the Kingdom and reign of God which the prophets had foretold; the New Covenant in the blood of Jesus was the fulfillment both of the Old Covenant of Moses and of Jeremiah'sprophecy of its renewal. The NewTemple not made with hands had been built. The New Law had been given and was now lived by faith. The light had lightened the Gentiles.[2] Every significant insight of the Hebrew scriptures had been fulfilled in Christ and the Church. The argument from prophecy has lost none of its apologetic power. Truth will stand and in the end win, Origen had built his argument on a sound basis.

In addition to speaking through the prophets and revealing his plan to mankind Origen was positive that God also had revealed his plan to Christ, the Logos, in the beginning. Christ had foreknowledge of events.[3] Modern theology tends to say that Christ only recognized the plan for his life in the prophets as he read them. Origen would say that Christ had knowledge of his destiny before the prophets. Both could be correct. On the subject of foreknowledge Origen is careful to point out that foreknowledge does not mean that because an event is foreknown it "will infallibly happen"

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1. Origen Against Celsus Bk 2 Ch 11.
2. Ibid Bk 2 Ch 11.
3. Ibid Bk 2 Ch 11.

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and it is impossible that it can be otherwise.[1] Foreknowledge for Origen is knowing ahead of time what will occur if a certain course of action is followed. Origen uses for his example the matter of human intercourse as being necessary for the begetting of children. You foreknow what will likely occur from the action. Similarly, one is more likely to recover from an illness if a physician is called in than if the disease is allowed to run its own course. This is the nature of foreknowledge.[2]

In connection with the power of foreknowing it is interesting to note that Origen did not regard it as a proof of divinity, for he says that we ought to take note "that the power of foreknowing the future is by no means a proof of divinity; for in its self it is a thing indifferent, and is found occuring among both good and bad." He uses for an example the physicians and pilots, who through their experiences can foretell the course a disease is going to take, or the weather. Certainly it is not to be regarded in itself as a proof of divinity.[3] The important item is that a man be purely wise and exceedingly pure.

> Men who are still in a state of wickedness, however great their progress in knowledge are far removed from that society (the Kingdom of God). It is then, those alone who are truly wise and sincerely religious who are nearer God's society; such persons as were our prophets.[4]

Christ had foreknowledge of the course of his life, "for He foreknew and foretold all that happened to him."[5] Further, while

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1. Origen Against Celsus Bk.II Ch.20.
2. Ibid. Bk.II Ch.20
3. Ibid Bk.IV. Ch.96.
4. Ibid Bk.IV. Ch.96.
5. Ibid Bk.II. Ch.13.

Jerusalem was still standing and the worship was being carried on in the Temple Christ foretold the coming seige and destruction of Jerusalem, and the persecution of all who were Christian. History proved his foreknowledge to be correct.[1]

Origen is well aware of an almost universal trait in human nature whereby they desire that men should speak well of them rather than evil. An individual would much sooner have a story told about him that is to his credit than one that is to his discredit. Using this fact, Origen then points out that if the disciples had devised the fiction of Christ's foreknowledge they would not have included His sayings concerning their unfaithfulness on the night of his betrayal, especially of Peter's denying Him thrice.[2] Therefore in God's plan for the destiny of the world and His rule Christ knew beforehand the plan that He should take, and being the Divine Logos, the Son of God, and fully endued with the Divine nature He would not act otherwise. "Behold my servant, whom I uphold, mine elect in whom my soul delighteth! I have put my spirit upon him." [3]

Many questions are raised with the Doctrine of the foreknowledge of Christ, and these Origen tries to meet as well as he can in a logical manner. The great question that the Pagan critics raised was that if Christ knew he was to die on a cross, why should he still continue on the road to Calvary. This objection Origen meets by a careful discussion of the meaning of the cross, and the necessity of

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1. Ibid. Bk.II. Ch.13.
2. Origen Against Celsus Bk.II. Ch.15.
3. Isa 42:1

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death in order to conquer death.[1] Origen further states that

> if Jesus foreknew events as a God, then it was impossible for his foreknowledge to prove untrue; These things concerning Christ came to pass not only as being possible, but by the fact of their prediction are shown to be true. "The truth regarding future events is judged of by results."[2]

Thus in Christ's foreknowledge, and the truth of his predictions you see the hand of God in history; you become aware that creation is still in the process of being carried on, for the Kingdom of God is on the making, now is and will be. Thus it is that we see here

> "A power from an unknown God,
> A Promethean conqueror, came;
> Like a triumphal path he trod
> the thorns of death and shame."[3]

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1. Origen Against Celsus Bk.II Ch.16.
2. Ibid Bk.II Ch.19.
3. Shelly,P Worlds on Worlds are Rolling Ever.

CHAPTER XV

THE LOST BIRTHRIGHT

Such place Eternal Justice had prepared
For those rebellious; here their prison orgained
In utter darkness, and their portion set,
As far removed from God and light of Heaven
As from the centre thrice to the utmost pole.
J. Milton
Bk.1 Paradise Lost line 70.

The Jews were the chosen people of God. Their's was a covenant relationship with Him. He was their King and they were his people. They were to obey His laws and commandments; and the Lord their God would preserve them from all evil, and guard them from their enemies. However, the agreement was not kept. They worshipped other gods. Righteousness and truth were not theirs, and they were continually punished. Their sin was continual rebellion against God. However, the Eternal had mercy upon them, and he sent to them the prophets as his servants to announce to them the ways of the Lord, and to issue a call for repentence. The call went unheeded. The servants of the Lord suffered for their loyalty to their master. They were the servants that the Lord sent to his vineyard that the labourers beat and sent away empty.[1] Then He sent his only Son, his heir and Him they slew. And what should the Lord do to the unfaithful workmen of the vineyard?

Josephus in the eighteenth book of the Antiquities of the Jews suggests that the destruction of Jerusalem and the subsequent sufferings of the Jews were a result of their treatment of James the Just, who was a brother of Jesus called The Christ.[2] Origen suggests

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1. Math 21:33-40.
2. Joseph A ntiq Bk.1. Ch.5. sect.2.

CHAPTER IV

THE FIRST CAMPAIGNS

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that it was actually because of the treatment accorded Christ by the Jews.[1] Further he points out that the whole Jewish nation was overthrown within one generation after the crucifixion of Christ. Never had the Jewish nation been expelled for so long a period from their temple worship at Jerusalem.[2] "The Jews have suffered on His account now for a lengthened time calamities of great severity."[3]

The Jews brought upon themselves the Divine wrath. The city where Jesus suffered perished, the Jewish nation was overthrown, and the invitation to happiness that God offered them passed to others. To the gentiles came the doctrine of a pure and holy worship and the New Covenant written on the heart.[4] Butterfield writes "Judgment comes upon orders and systems, and what is judged, of course, is not the individual, but the system as a whole."[5] Origen feels that the Jewish nation was judged as a whole for its great national sin of the rejection of salvation and the New Covenant.[6]

> Judgment in history falls heaviest on those who come to think themselves Gods, who fly in the face of providence and history, who put their trust in manmade systems and worship the work of their own hands, and who say that the strength of their own right arm gave them the victory.[7]

This statement of Butterfield's is but an echo of Origen's suggestion that nothing belonging to human nature is permanent, and therefore those things that are of the human element must gradually

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1. Orig. Celsus Bk.1. Ch.47.
2. Ibid. Bk.IV. Ch.22.
3. Ibid. Bk.IV. Ch.22.
4. Orig Celsus Bk.IV. Ch.22.
5. Butterfield Christianity & History Ch.3. p.54.
6. Orig Celsus Bk.IV. Ch.32.
7. Butterfield Christ & Hist. Ch.3. p.60.

be corrupted and changed.[1] As long as the Jews lived as a chosen nation, apart from the rest of the world, they enjoyed the protection of the Divine power. When it became necessary for them, as a nation wholly given to sin, to be brought back by their sufferings to God, they were abandoned by Him, sometimes for a short period and sometimes for a longer period, "until in the time of the Romans having committed the greatest of sins in putting Jesus to death, they were completely deserted."[2] They trusted in their own power and systems. They chose their own ways and not Gods, and He spewed them out of his mouth. Their birthright was taken from them and given to another. They knew that the most high God ruled in the Kingdom of men,[3] yet they heeded Him not knowing all this they humbled not their hearts, but lifted up themselves against the Lord of Heaven, and the God in whose hand their breath is have they not glorified. Therefore their heritage was taken from them, and another took their place. Through the sin of the Jews did salvation come to the Gentiles. Jesus foreknew that he would be rejected by his own people as was written of Him "He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from Him; he was despised and we esteemed him not."[4] Origen was certain that the Jews were punished even in their present life for their rejection of the Messiah, and he was positive that it was as written in II Samuel, "A people whom I did not

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1. Ibid p.60.
2. Ibid p.60.
3. Daniel 5:22.
4. Isa 53:3

know became subject to me:"[1] The transgression of the people was used for the calling in of the Kingdom of God.[2]

"And these things were foretold by the prophets, who said that on account of the transgressions of the Hebrew nation, God would make choice, not of a nation, but of individuals chosen from all lands."[3] Peoples and nations who were completely alien to the Hebrew God would be called in to share in the Kingdom of the Messiah, and become inheritors of the promises. This thought impressed Origen, and it can be traced throughout the whole of his writings. There is a profound gratitude to God that they who were not of the chosen nation should be called to become heirs of His promises. Moreover, this was known beforetime and it could be said that it was through the transgressions of the Jews that the Christian religion went to the Gentiles with its saving message. It is here that Origen comes very close to predestination, but it is his belief in complete free will that keeps him from coming all the way and making the statement that it was decided aforetime that the Gentiles should be brought to salvation through the transgressions of the Jews.

The soul has a natural love for its creator.[4] Because of its affection towards Him the soul also receives Him who presented these truths to all nations "through the disciples whom he appointed, and whom He sent forth, furnished with Divine power and authority to proclaim the doctrine regarding God and his kingdom."[5] The Kingdom of God was the burden of the proclamation of Christ and the framework of all his teaching.[6] This was the message to the world.

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1. 11 Sam 22:44, 45 Sept. trans.
2. Orig. Celsus Bk.II. Ch.78
3. Ibid. Bk.II. Ch.78.
4. Ibid. Bk.III. Ch.40
5. Ibid. Bk.III. Ch.40.
6. Mathews,W.R. The Problem of Christ in the Twentieth Century p.14.

CHAPTER XVI

THE CELESTIAL CITY ON THE TERRESTIAL PLAIN

> A fairer Paradise is founded now
> For Adam and his chosen sons, whom thou,
> A Saviour, art come down to reinstall;
> Where they shall dwell secure.
>
> J. Milton
> Paradise Regained Bk.4.

God had given the world a saviour in his Son Jesus Christ. Origen felt that the church was a society that was apart from the world. Here was the kingdom of which Christ spoke. He was their King, and their Saviour. When they stood firm in periods of persecution they were only obeying their Lord and their King. Christ was the head, and the church was the body.

> We say that the Holy Scriptures declare the body of Christ, animated by the Son of God, to be the whole Church of God, and the members of this body considered as a whole to consist of those who are believers; since, as a soul vivifies and moves the body, which of itself has not the natural power of motion like a living being, so the Word, arousing and moving the whole body, the Church to befitting action, awakens moreover, each individual member belonging to the church, so that they do nothing apart from the word.[1]

For Origen, the church is where Christ is. Brunner agrees with Origen when he speaks of the church as the "Community of Faith," and writes "The ultimate end, that is, the Kingdom of God, begins in this community, in the church."[2] Truly, the church can only be understood in the light of the end. The Kingdom is coming, and those that are in the church as believers are already established in that

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1. Orig. Celsus Bk.VI. Ch.48.
2. Brunner,E. Divine Imperative Ch.43. p.526.

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Kingdom. The church is called of God into being. The soul of Christ moves the church, and the Word of God is active in the church. This is the beginning of the Kingdom of God.

Since Christ is the Head of the Church, so that Christ and the church form one body[1], his spirit is throughout the church, and every member of the Church has Christ in Him. The church is formed by man's believing response to the call of God. There God's hand has seized the individual and he has come into communion with God. Through faith the individual is united with God and his fellow man. God has not deserted his people, but has become one with them.

"To the Christian Jesus Christ is an all sufficient Lord, who Himself instructs them, in order that, when fully instructed he may form them into a Kingdom worthy of God and present them to God the Father."[2] Moreover they are called upon to separate themselves from those who are not members of the "commonwealth of God." This they do that they may live as citizens of Heaven.[3]

> coming to the living God, and to the City of God, the heavenly Jerusalem, and to an inumerable company of angels, to the general assembly and church of the first-born, which are written in Heaven.[4]

Thus in living as citizens of Heaven they are also members of the Church on earth. Origen does not seem to separate the Kingdom of Heaven from the Kingdom of God. While on earth, and as believing Christians, they are members of the Heavenly Kingdom. The church is the beginning of the eternal order. Here it is that they serve their one Lord and Master.

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1. Op.Cit. Bk.VI. Ch.79.
2. Orig. Celsus. Bk.VIII. Ch.5.
3. Ibid. Bk.VIII. Ch.5.
4. Ibid quoted from Heb. 12:22, 23.

kingdom. The gradual realization of God's rule [illegible]. The [illegible] of Christ proves its nature, and the rule of God is active in the present. This is the realization of the Kingdom of God.

Since Christ is the head of the Church, as both Paul and the [illegible][1], [illegible] the Church [illegible] [illegible] Christ is King. The Church is [illegible] [illegible] [illegible] with [illegible].

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[1] [illegible]
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[3] [illegible]
[4] [illegible]

The church is a state within a state, and in a case of conflict between the laws of the two states, the laws of The Kingdom of Heaven have priority over the laws of the land. The church is indeed the society of the elect on this earth.

The church of God desires to please God in all things.[1] Even in their ecclesiastical government the church is more orderly than that of the state. To support his point Origen cites the conduct of the governments of various cities, including such as Athens, Corinth Alexandria, etc. The city governments are often disorderly whereas the government of the church is marked by order, for they are a Heavenly society.

Thus in his day Origen was able to point to the rulers of the church and use them as an example of a superior type of official compared to the average ruler of the state. And he felt that they ought so to be, for they were indeed rulers in the Church of God, and "are worthy to rule in the City of God".[2]

The church is the dwelling place of God, and is his temple. He speaks of the temple composed of the "living and precious stones," which is to take the place of any earthly temple.[3] Here you see a picture of the church of faith which is the dwelling place of the most high God, a living temple composed of believers. This is the Kingdom of God, and a place wherein God delighteth to dwell. The believers are living stones, and a holy priesthood, offering up

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1. Ibid. Bk.III. Ch.30.
2. Orig. Cels. Bk.III. Ch.30.
3. Ibid Bk.VIII. Ch.19.

Spiritual sacrifices. The Kingdom is established in righteousness.[1] Here in the Kingdom, the church, the individual and the community are so related that they cannot be separated from one another. The church for Origen is the Divinely created order of community; a community of the redeemed, directed to the Kingdom of God that is celestial and everlasting. Here the Christian is a member of the body of Christ. This is also the viewpoint held by Brunner.[2] although Brunner would carry this conception of the church a little farther than perhaps Origen is willing to do. For Origen, the church is a society united in fellowship through a common belief in Christ, and his Saving grace. Theirs was a practical community, operated by men who were expecting the end of the age to come shortly; they were a Heavenly society on the terrestial plain. You were in the church as a believer, and not as a matter of convenience. However, Origen was aware that the church on earth was not perfect, being composed of human beings who were creatures of sin, and he looked forward to the day of the coming of the end of time, and the spiritual church in Heaven composed of saints and martyrs, and angels.[3]

Individuals have free will. This freedom of the will is used to decide whether or not they will heed the call of God. Origen believed in foreknowledge, but he was very careful to explain the complete freedom of the will in all things. Augustine, on the other hand, who also believed in foreknowledge developed his doctrine of the will to the extent that it meant predestination. For Origen people have the choice of listening to the Word of God, or rejecting

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1. Ibid. Bk.VIII. Ch.19
2. Brunner,E. Divine Imperative p.300.
3. Bigg,C. Christian Platonists of Alex. p.267

it. God only desires that we should understand and consider his pre-eminence.[1] In coming to know God, then we will have that blessedness that comes from knowledge of Him.[2] This is brought to pass through Christ and his indwelling word, which we are free to accept or reject.

Origen was anxious to make it quite clear that individuals do not enter the church against their will. God speaks to them, and it is only when they respond with faith that they enter in.

> That invisible and rational nature changes in mind and purpose because it is endowed with freedom of the will, and is found in this account sometimes to be engaged in the practise of good, and sometimes in that of the opposite.[3]

> But whether any of these orders who act under the government of the devil, and obey his wicked commands, will in a future world be converted to righteousness because of their possessing the faculty of freedom of will, or whether persistent wickedness may be changed by the power of habit into nature...remains to be seen.[4]

From the context of both the above statement, freedom of the will is emphasized, and it is intimated that if the right choice of the will is not made in this world for the Kingdom of God, it may be made through the exercise of the free will in future worlds. Origen suggests that all eventually will be saved, for through punishment and perversity they will be brought to see the truth and to the right choice. Moreover, through the coming of Christ and the doctrines of Christianity He improves, not those who are unwilling but those who have chosen the better life, and that which is pleasing to God.[5]

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1. Orig. Celsus Bk.IV. Ch.5. 2. Ibid. Bk.IV. Ch.5.
3. Origen, DePrincipiis Bk.III.Ch.6.pt.7. 4. Ibid. Bk.I.Ch.6.pt.3.
5. Orig. Celsus Bk.IV. Ch.4.

God has implanted the love of truth within the human soul.[1] Therefore man desires and longs to know the truth. When we see the truth, through this quality that is implanted within our souls, we should desire it, and in desiring it we 'will' it.

> Now we have received this desire from God, not in order that it should never be gratified or be capable of gratification; otherwise the love of truth would appear to have been planted by God into our minds to no purpose, if it never were to have an opportunity of satisfaction.[2]

However, he goes on to say that all revelation must be gradual, and must be willingly received. Hence, even the future life is one of progress through experience, through the free exercise of the will. For Origen, the church on the earth which was the beginning of the Kingdom of God was not by any means perfect, but was marked by the free choice of its members for greater Knowledge of God, which they had through the revelation of Jesus Christ. It was a community composed of sinners, seeking salvation and a better life. "The truth shall make you free". The church is not based on the fact of creation, but of redemption. As faith itself is not perfection, but is only the certainty of the coming perfection, so also, as Brunner puts it, "does the Church transcend itself and reaches out towards that which is beyond itself."[3]

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1. Origen De Principiis Bk.II. Ch.6. Pt.4.
2. Ibid. Bk.II Ch.6. Pt.4.
3. Brunner,F. The Divine Imperative p.526.

CHAPTER XVII

FROM GENERATION TO GENERATION

> Thy Kingdom is an everlasting Kingdom
> and Thy Dominion endureth throughout all
> generations.
>
> Ps 145:13

There is a suggestion in Origen that the Kingdom of God actually began before the advent of Christ. However, in discussing this aspect of the Kingdom for Origen it has to be noted that the Kingdom in full realization, that is, a Kingdom for both Jew and Gentile united in the fellowship of the knowledge and love of God, began with Christ himself. In Christ all the hopes and ideals of the past met and blended.[1]

The Kingdom of God was foreshadowed in the Jewish state. There Yahweh was King over his people. "Both Judea and Jerusalem were the shadow and figure of that pure land, goodly and large, in the pure region of Heaven, in which is the heavenly Jerusalem."[2] The Jewish state, when it existed, was a symbol of the City of God.[3] The Jews, despite the fact that they were a people that rejected God had nevertheless a representation of the Kingdom of God in their being or existence. Origen points out at length that their manner of living was different from that of all the nations around them, because of their peculiar relation to God.

> now we have in the preceding pages already spoken in part of the venerable and distinguished polity of the Jews, when it existed among them as a symbol of the city of God, and of his temple and the sacrificial worship offered in it and at the altar of sacrifice.....so far as can be accomplished

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1. Bevan,E. Jerusalem Under the High Priests p.162.
2. Origen Celsus Bk.VII. Ch.29.
3. Ibid. Bk.V. Ch.42.

> among mortals, everything that was not of advantage to the human race was withheld from them, and only those things which are useful bestowed. And for this reason they had neither gymnastic contests,....nor women who sold their beauty to any one who wished to have sexual intercourse with them without offence.....And how great an advantage they enjoyed in being instructed almost from their birth,.....And I consider that it was in a manner worthy of their name as the 'portion of God' that they despised all kinds of divination.[1]

They only came to know the future through those that had received the spirit of the supreme God.[2] These men foretold the coming of the fuller Kingdom of God. Moreover, the Kingdom was not to be visualized as being an earthly kingdom, but a kingdom of the heart.[3] "Ye are come unto Mount Zion and the city of the living God; the Heavenly Jerusalem, and to an inumerable company of angels."[4] Origen in speaking to the pagans about the world which they regarded only "as a stage for human actors, with or without superhuman backers"[5] reveals it to them in the Christian setting of history which regards it as "a field for the progressive realization of the Kingdom of God."[6]

The Jews at first regarded the Kingdom of God as their own earthly realm, the land of Canaan that the Lord their God gave to them for an inheritance. With the prophets you obtain further revelations of the Kingdom of God. Deutero Isaiah viewed the Kingdom of God almost as an

> Achaemenian Empire in which his saviour hero Cyrus has taken Jerusalem instead of Susan as his capital and the Jews instead of the Persians as his ruling race because

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1. Origen Celsus Bk.V. Ch.42
2. Ibid Vk.V.Ch.42
3. Ibid. Bk.VII. Ch.29.
4. Ibid (quot from Heb.12:22) Bk.VII. Ch.29.
5. Toynbee,A.J. Study of History abridgment p.525.
6. Ibid. p 525.

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> Yahweh has revealed to him that it is He and not Ahuramazda who has enabled Cyrus to conquer the World

The Kingdom of God was but an earthly paradise, a new garden of Eden. Men and women were going to be ruled by the law of God in their hearts (Jeremiah) but it was essentially an earthly kingdom. Origen maintains that the prophets were speaking of the heavenly Kingdom, but were misinterpreted by the Jewish people themselves. He goes on to indicate, to his satisfaction, from their prophecies that they could not have been referring to the land of Judah, for it, too, was included in the cursing of the earth because of Adam's sin of rebellion against God.[2]

God has perpetually shown himself to the Jewish nation, and in so doing has given witness to Jesus Christ. Origen then suggests that as Christ was with God in the beginning so He too has perpetually shown himself to men, first through their prophecies and then to his disciples.[3] In one sense Christ continually reveals himself to his followers. In writing against Celsus, and in answer to the question "Where now is he that we may see Him and believe Him," Origen writes:

> we answer: Where is He now who spoke in the prophecies, and who wrought miracles, that we may see and believe that He is part of God? Are you to be allowed to meet the objection, that God does not perpetually show himself to the Hebrew nation, while we are not to be permitted the same defence with regard to Jesus, who has both once risen Himself, and led his disciples to believe in His resurrection, and so thoroughly pursuaded them of its truth that they show to all men by their sufferings how they are able to laugh at all the troubles of life, beholding the life eternal and the resurrection clearly demonstrated to them both in Word and deed.[4]

It is clear by this that by continual revelation Origen does not

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1. Toynbee, A.J. Study of History abridgment p 525.
2. Origen Celsus Bk Vll Ch 28,29
3. Ibid Bk Vll Ch 29
4. Orig. Celsus Bk.II. Ch.77.

mean that Christ demonstrates his existence to men by showing himself to them in the material form, or even by speaking to them. His continual revelation is in the form of being 'in' his followers.

> Now, if any one were to say that, through those who are partakers of the 'Word' of God, or of His 'Wisdom', or His 'Truth', or His 'Life', the Word and Wisdom itself appeared to be contained in a place, we should have to say to him in answer, that there is no doubt that Christ, in respect to being the 'Word' or 'Wisdom', or all other things, was in Paul, and that he therefore said, 'Do you seek a proof of Christ speaking in me?' (11 Cor.13:3) Seeing, then, He was in Paul, who will doubt that He was in a similar manner in Peter and John, and in each one of the saints; and not only in those who are upon the earth, but in those also who are in Heaven?[1]

This is the proof of the existence of Christ, and together with the evidence of the work of God in creation through the Logos, which was the Son, and through the prophetic Word, Christ has revealed himself from generation to generation. The Creation of the world, and the Divine Word in the prophets, culminated and achieved fulfillment in the advent of Christ Himself on earth. Here is the Kingdom that has been building throughout all generations. This is the upholding power of God; and His Kingdom is indeed from everlasting to everlasting, and his dominion from generation to generation.[2]

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1. Origen De Principiis Bk.IV. Ch.1. Sect.29.
2. Daniel 4:3.

[illegible]

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1. [illegible]
2. [illegible]

CHAPTER XVIII

THE TWELVE GATES

> Now, just as the gates were opened to
> let in the men, I looked in after them,
> and behold, the city shone like the sun.
>
> John Bunyan Pilgrim's Progress
> Chapt. on "The Celestial City."

Origen was not a determinist in the full sense of the word. Mankind was not already condemned to either salvation or eternal punishment. Heaven was not just one phase in the future, but several. He writes that there are likely numerous ages in the future as there were in the past.[1] Moreover, the religious experience that leads an individual to salvation is not defined as having to be one particular type of experience. The Kingdom of God is broad in its scope, having not one, but twelve gates into the Celestial City.

> If one wished to obtain means for a profounder contemplation of the entrance of the souls into divine things.....let him peruse, at the end of Ezekial's prophecies, the visions beheld by the prophet in which gates of different kinds are enumerated, which obscurely refer to the different modes in which divine souls enter into a better world; and let him peruse also, from the Apocalypse of John, what is related of the City of God, the heavenly Jerusalem, and of its foundations and gates.[2]

Origen would indeed say that Plato, one of the most enlightened men of his day, found one of the gates into the City of God. The heavenly realm, and the Kingdom of God is composed of believers. To believe is an individual matter of the will. It is not a corporate affair, nor is salvation for any nation or group. God made a choice,

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1. Origen De Principiis Bk.II. Ch.II. sect. 6,7.
2. Orig. Celsus Bk.VI. Ch.23.

not of a nation but of individuals chosen from all lands.[1] The peoples of the world were to be made acquainted with the divine teaching, and to them was to be given the Kingdom of God.[2] The Jews originally had been chosen as a nation with God as their King. They had rejected him, and in their rejection God turned, not to another nation, but to the individual people of the world. The Kingdom of God was taken from the one and given to the other.[3]

To find entrance into the City you only had to be willing to receive the Gospel of Christ. This Word is the key that unlocks the way. In discussing this matter Origen writes:

> And therefore there was no need that there should anywhere exist many bodies, and many spirits like Jesus, in order that the whole world of men might be enlightened by the Word of God. For the one Word was enough, having arisen as the 'Sun of righteousness', to send forth from Judea His coming rays into the soul of all who were willing to receive Him.[4]

Christ brought into light the whole of the Jewish scriptures, and revealed to mankind the mysteries of the Kingdom of God. This was proclaimed to all nations and all men that they might make the choice by the exercise of their own free wills and enter into the Kingdom of God.[5]

Here we find that Origen defines the Church of God to be the body of Christ, and the Kingdom of God on earth which is composed of believers. Being believers these individuals are activated by the spirit of Christ, and hence they will not act in a manner that is contrary to the given Word. "They do nothing apart from the Word."[6]

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1. Orig. Celsus Bk.II Ch.78.
2. Ibid. Bk.II Ch.78.
3. Ibid. Bk.II Ch.78.
4. Origen Celsus Bk.VI Ch.79.
5. Ibid. Bk.IV Ch.42.
6. Ibid. Bk.VI Ch.48.

Again we find that the emphasis is laid on the individual. It is he, and not the group as a whole that is activated by the Word of God. The Word of God is not contradictory and therefore these individuals do not act against one another but act in unity as the body of Christ.

There are twelve gates into the city of God, but there is only one road, and that road is faith. All human things are dependent upon faith, therefore in order to be a citizen of the Kingdom, the individual must have faith in God.[1] Thus Christ only appears and speaks to those who are able to hear and see This is possible only through the power of faith.[2]

> For the Divine voice is of such a nature as to be heard only by those whom the speaker wishes to hear.....He that has the finer ear hears the voice of God, while he who has the ears of his soul deadened does not perceive that it is God who speaks.[3]

Only the man with faith is able to hear the voice of God.

The Christian submits to God in all that he does. Submitting to God as his King the Christian is in turn protected by God. "The Christian will suffer nothing for 'the angel of the Lord will encamp about them that fear Him, and will deliver them.'"[4] Demons and evil angels can do no harm to those who have chosen God, for He will protect them from all. Their efforts will come to nought against God and His people.[5]

The Kingdom is for all men. It is to be a universal Kingdom, and none are denied admission that desire it. Celsus, in speaking

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1. Origen Celsus Bk.II Ch.64.
2. Ibid. Bk.I Ch.10,11.
3. Ibid. Bk.II Ch.73.
4. Ibid. Bk.VIII Ch.36.
5. Ibid Bk.VIII Ch.36

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1. [illegible]
2. [illegible]
3. [illegible]

against the Christians charged that they were such an exclusive group that "if all men wanted to become Christians they would not allow it."[1] Origen then writes that the Christians are eager that all come into the Kingdom. This is witnessed to by the activity of the Christians among their pagan brethern. The Christians invite all men to be healed, and "exhort those who are sinners to come to the consideration of the doctrines which teach men not to sin"[2] that they may have the blessedness that comes from God. The Christians desire that all men accept their doctrines which will lead to live better lives. The wicked, sinners, the criminal, all these are invited to come to Christ and be healed.[3] Their is no limitation whatsoever on those that are invited to come into the Kingdom of God, accepting Him as their King and Lord.

> All men, therefore, laboring and being heavy laden because of the nature of sin, are invited to the rest spoken of in the word of God, for God sent His word, and healed them, and delivered them from their destructions.[4]

Not only the worst sinners are invited to repent and change their ways, but also those who are respectable citizens of the world, and are not leading very wicked lives. They, too, are invited to come in that they might have a better life.[5]

Jesus endured all things on behalf of sinners that He might free them from sin and convert them to righteousness.[6] God loves all things. The earth is full of the mercy of the Lord.[7] God is anxious that all the world be saved, and not only those who are

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1. Orig. Celsus Bk.III Ch.9,10.
2. Ibid Bk.III Ch.59.
3. Ibid Bk.III Ch.61.
4. Ibid Bk.III Ch.63.
5. Ibid. Bk.III Ch.65.
6. Ibid Bk.IV Ch.19.
7. Ibid. Bk.IV Ch.28.

believers, but all men.

> For He himself is said to be the Saviour of all men, especially of them that believe; and His Christ to be the 'propitiation for our sins and not for ours only, but also for the sins of the whole world.[1]

Christ is declared to have come for the sake of sinners in all parts of the world, that they might forsake their sins and entrust themselves to God. It was inconceivable to Origen that anyone should be left outside of the Kingdom of God. If they didn't make a decision for God in this life they had the opportunity to do so in the life to come. Punishment was not for damnation, but for redemption.[2] It was impossible for anyone to withstand the love of God which is all powerful.

[3]E. C. Rust speaks of the power of love in the Church and Kingdom. It is redemption by the love of God in Christ out of this present world in the Kingdom of God. This love is the divine life of the church, and is all inclusive. This community is composed of an elect people, called by God in love through Christ Jesus. Origen interpreted this love to be universal for all mankind. Man was to enter into that new relationship with God, that was intended for him from the beginning. Here was man, created a little lower than the angels, brought into union with God through Christ.

Behold, here is the City of God with twelve gates, for each one enters in his own way, through his own gate. Yet there is only one road, and that is the road of faith that leads to belief in Jesus Christ and his Gospel, and this is the faith that leads man to live that better life that is in conformity with the will of God. Behold the city, gleaming in the distance with its twelve gates, and see

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1. Orig. Celsus Bk.IV Ch.28. (quotefrom 1st Jn 2:2)
2. Ibid. Bk.IV Ch.99
3. Rust, E.C. The Christian Understanding of Hist. p.264

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1. [illegible]
2. [illegible]
3. [illegible]

the multitude of mankind converging on that road on which there already are some travellers. Glory and blessing and honor be to our God who loveth the whole earth, His creation.

CHAPTER XIX

PARADISE OF PEACE

O human spirit! spur thee to the goal
Where virtue fixes universal peace,
And 'midst the ebb and flow of human things,
Show somewhat stable, somewhat certain still,
A lighthouse o'er the wild of dreary waves.
Shelly - Queen Mab Sect. VIII 1.
line 54.

Those who have found Jesus Christ to be real, and have a deep faith in him find that although they are in the world they actually have their citizenship in Heaven. They find that Christ is an all sufficient Lord and Master, and through him they are instructed in their knowledge of God and things heavenly that they might assume their citizenship in the Heavenly Kingdom.[1] Through Christ were they made worthy of citizenship, and through Christ they obtained their qualifications for membership in the Celestial Kingdom.

However, citizenship does not absolve them from their duties in the earthly states. Earth is a testing ground of character and qualification. If they are able to live a Christian life on this earth and do the small tasks well, then are they worthy to be given greater responsibility in the Heavenly realm.[2] Thus they are promoted to a divine and heavenly city, where, having been faithful in small things they are now initiated into those things that are great.[3]

Having citizenship in Heaven, the laws of the new Kingdom are above those of the kingdoms of this earth. Thus, although they are to obey the laws of the land, if ever there should occur a situation where the law of the land requires them to act contrary to the will

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1. Orig. Celsus Bk.VIII Ch.5.
2. Ibid. Bk.VIII Ch.74.
3. Ibid. Bk.VIII. Ch.74.

of God, the will of God is to be obeyed. In standing by God they will find that God will stand by them.

Those things that are invisible are those things that are perfect and enduring. Origen maintained that in the realm above were the genuine values of life. The things in this earth were but imperfect imitations of those above.

> The writings of Moses and the prophets - the most ancient of all books - teach us that all things here on earth which are in common use among men, have other things corresponding to them in name which are alone real. Thus, for instance, there is the true light, and another heaven beyond the firmament, and a sun of righteousness other than the sun we see. In a word, to distinguish those things from the objects of sense, which have no true reality, they say of God that 'His works are truth'; thus making a distinction between the works of God and the works of God's hands, which latter are of an inferior sort.[1]

Thus the work in this life is but preparation for that above. Through Christ men are continually growing in the knowledge of God. The saints of God will eat of the bread of life and nourish the soul with the food of truth and wisdom.[2] They will enlighten the mind and drink of the cup of Divine wisdom.

> By this food of wisdom, the understanding, being nourished to an entire and perfect condition like that in which man was made at the beginning is restored to the image and likeness of God; so that although an individual may depart from this life less perfectly instructed, but who has done works that are approved of, he will be capable of receiving instruction in that Jerusalem, the city of the saints. He will be educated and moulded, and made a living stone, a stone elect and previous, because he has undergone with firmness and constancy the struggles of life and the trials of piety; and will there come to a truer and clearer knowledge of that which has already been predicted, that 'man shall not live by bread along, but by every word that proceedeth from the mouth of God.[3]

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1. Orig. Celsus Bk.VII Ch.31.
2. Origen De Principiis Bk.II Ch.II Pt.3.
3. Ibid Bk.II Ch.II Pt.3.

For Origen, being a citizen of the Heavenly Kingdom not only involved growth in knowledge on this plain, but growth in the Heavenly city above. Death does not remove the believer from one realm to the other, but merely makes possible a fuller fellowship in the New Jerusalem. Some advance further in the knowledge of God than others, and as their knowledge increases so too do they receive higher instruction until the day comes when they are perfect in every work, even as Christ Himself was perfect.

For Origen there is more than one Heaven. He condemns those who maintain there are seven heavens, or any definite number at all for the reason that this is knowledge that is at present withheld from men. However, he suggests that the prophets and apostles did teach the existence of several heavens of spheres. In this realm of thought he is in agreement with Plato, and comments that it is quite likely that Plato had some truths in mind when he propounded such a theory. He also adds that "on this subject Philo has composed a treatise which deserves the thoughtful and intelligent investigation of all lovers of the truth."

In his work De Principiis he is even more definite on this subject. He states that on earth we see many things which we do not understand. We see the great diversities between living things, the differences in men, and we fail to know the reason why. In speculating on the subject he thinks that it may be that when death takes place we will be informed on these subjects, and comprehend with full understanding those things that we understood not in the earthly realm.[1] He writes:

> I think therefore, that all the saints who depart from this life will remain in some place situated on this earth, which Holy Scripture calls Paradise, as in some place of instruction, and,

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1. Origen De Principiie Bk.II Ch.II Pt.6

> so to speak, class-room or school of souls, in which they are to be instructed regarding all the things which they had seen on earth, and are to receive also some instruction respecting things that are to follow in the future, as even when in this life they had obtained in some degree indications of future events, although 'through a glass darkly', all of which are revealed more clearly and distinctly to the saints in the proper time and place.[1]

Some who are "pure in heart," and "holy in mind" will make more rapid progress and reach the kingdom of Heaven. Origen feels that the many mansions of which Christ spoke are but the spheres of the Greeks and the heavens of the New Testament. One will pass through these in gradations, as a living soul clothed with a spiritual body, and not in the circumscribed body which man occupies on earth.[2] It is clear that Origen thought of an ascension through the air to some other planet. However, he was limited by the scientific knowledge of the world and the universe of that age. It is a matter of conjecture whether he would have so described it had he known more about the universe and the structure of the earth. Then again it is also clear that the theory behind his thought is still conceivable in the modern world, and has indeed been expressed by certain groups, particularly the Theosophists with regard to future life on other realms.

He further writes:

> When the saints shall have reached the celestial abodes, they will clearly see the nature of the stars one by one, and will understand whether they are endued with life, or their condition, whatever it is. And they will comprehend also the other reasons for the works of God, which He himself will reveal to them.[3]

This could well be the view of any modern theologian. We know more

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1. Origen De Principiis Bk.II Ch.II Pt.6.
2. Ibid. Bk.II Ch.II Pt.6.
3. Ibid. Bk.II Ch.II Pt.7.

about the universe, the nature of the planets, and the stars than was conceivable in the time of Origen, but with increased knowledge has also come an increased recognition of the many things that we do not know. One of the privileges of membership in the Kingdom of Heaven with the growth in wisdom and understanding is increased knowledge of the creation of God. Origen's view of the matter can be better summed up by a quotation from the concluding section of Book Two of De Principiis.

> For as in this life our bodies grow physically to what they are, through a sufficiency of food in early life supplying the means of increase, but after the due height has been attained we use food no longer to grow, but to live, and to be preserved in life by it; so also I think that the mind, when it has attained perfection, eats and avails itself of appropriate food in such a degree, that nothing ought to be deficient or superfluous. And in all these things this food is to be understood as the contemplation and understanding of God, which is as a measure suitable and appropriate to this nature, which was made and created; and this measure it is proper should be observed by everyone of those who are beginning to see God, i.e., to understand Him through purity of heart.[1]

Christ is King of this Kingdom. It was not to be a kingdom after the sense of Kingdoms of this world, but after the manner in which God would create a kingdom, where men would be subject to laws that were God's. Therefore Christ spoke the truth when he said that his kingdom was not of this world. It was a kingdom that was in this world, but not of this world.[2] When God spoke concerning Christ it was only those that had already entered into the spiritual kingdom that heard the words. When Christ appeared on earth after his crucifixion it was only to those that were either in the Kingdom already, or at the gate and waiting entrance, having that understanding which is of the soul.[3]

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1. Origen De Principiis Bk.II Ch.II Pt.7.
2. Orig. Celsus Bk.I Ch.61.
3. Ibid. Bk.II Chs. 64,72.

God through Christ is the supreme ruler in this Kingdom which is man's for the asking.

> But we desire not only to understand the nature of the Divine Kingdom of which we are continually speaking and writing, but also ourselves to be of those who are under the rule of God alone, so that the Kingdom of God may be ours.[1]

You can only serve one master, and you can only be in the Kingdom of God if he alone is that master. Here you have a picture of a kingdom that is both present now and in the future. The citizens of that kingdom have eternal life, and the kingdom, which is spiritual is not disturbed by the physical death of its citizens, for the soul lives on under the rule of the Eternal.

Flesh and blood does not inherit the Kingdom of God. Neither does corruption inherit incorruption.[2] It is the soul which is eternal that is clothed with a body suitable to its new abode. Here is the eternal nature of the Kingdom. Toynbee writes that this world must pass away in order to give place to an Other World.[3] That being the case then it follows that the Kingdom of God lies in the Other World. This is "the Kingdom of God that is not in Time at all, but is in a different spiritual dimension," and which, just by "The difference of dimension, is able to penetrate our mundane life and to transfigure it."[4] This is the thought of Origen concerning the Kingdom of God, and is the eternal nature of the New Jerusalem. Man who is in time, by virtue of his faith in Christ and his knowledge of God through Christ, entered into the Kingdom of God which is without Time, and thereby transcends the limitations of this world. This is the nature of eternal life with God.

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1. Orig. Celsus Bk.VIII Ch.II.
2. Ibid. Bk.V Ch.19 (quotes 1 Cor 15:50,51)
3. Toynbee,A. Study of History Abridgment p.525.
4. Ibid. p.525.

CHAPTER XX

THE REFINER'S FIRE?

> And, behold the Day came. The raging torrent of justice swept down from the heights, and a world was destroyed.
> The sun shone, and the water subsided. Out of death came life. Formed from the old was the new. This is the Day which the Lord hath made. Rejoice and be glad in it.
>
> D.A. Greenough.

> They behold, beyond that twilight realm, as in a glass,
> The future.
>
> Shelly - Prometheus Unbound.

Divine Judgment was a reality in the thought of Origen. God is the judge of all human thought and action, and as a judge he passes sentence.[1] This is a prerogative of God as sovereign ruler of the universe. It was God who judged Israel and punished her.[2] God has been both judge and king from the beginning; he becomes king and judge at every crisis in history; he will become King and Judge at the great crisis which marks the end of history.[3]

It is not always possible for man to comprehend the judgments of God. We do not always see things the same way that God does. In the book of Job we find that Eliphaz, Bildad, and Zophar completely misunderstood the sufferings of Job and interpreted them as Divine condemnation, whereas they were in reality evidence of another type of judgment. God had judged Job to be righteous, and steadfast in loyalty to him. God was proved right in his judgment. Men had failed

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1. Orig. Celsus Bk.III Ch.16.
2. Ibid. Bk.IV Ch.22.
3. Richardson,Alan, Theolog, Word Bk. of the Bible p.118.

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to comprehend. Origen states that the judgments of God are so great that a soul which is still clothed with a moral body cannot comprehend them.[1]

Origen felt that God Himself was not responsible for the evil calamities that befell men, even although these calamities were a judgment upon the ways of mankind. He was convinced that these calamities were caused by evil angels that were permitted to bring calamities upon men in judgment.[2] These angels of wickedness were certain beings who fell away from God at the beginning, and sunk to such a depth of unworthiness and wickedness as to be completely unworthy of redemption.[3] These evil and depraved beings continue in a state of enmity and opposition to those that are receiving the redemptive training of God. This is the reason why the whole of mortal life is full of struggles and trials.

> which are caused by the opposition and emnity of those who fell from a better condition without at all looking back, and who are called the devil and his angels, and the other orders of evil which the apostle classed among the opposing powers.[4]

Despite the evil nature into which man has fallen God will never abandon the world, even though it should become more wicked owing to the continued sinning of man. God has made arrangements to purify the world, and after a time to bring it back to himself.[5] Origen was an optimist. He felt that the condition of the world was not hopeless because it was, after all, God's world. He then goes on to point out

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1. Origen Celsus Bk.VIII Ch.32.
2. Ibid. Bk.VIII Ch.32.
3. Orig. De Principiis Bk.I Ch.6 Pt.3.
4. Ibid. Bk.I Ch.6. Pt.3.
5. Orig. Celsus Bk.IV Ch.99.

that God is not angry with "apes or flies", but with human beings who have transgressed what he terms "the laws of nature" or God's laws. Because of this God has already sent judgments and chastisements upon the earth, and threatened them through the words of the prophets.[1] More than all this he sent Jesus Christ that they might be converted to the Ways of God. You feel that at this point Origen almost uses the word reconverted. He further convinced that those who neglected this call would deserve the punishments which God would inflict on them "for the good of the whole." This punishment is for correction, in order that the whole world will once again belong to God in that every creature willown him Lord and King, and be subject unto the will of God in all love. Man is not deserted by God. Here is an echo of the love of God that is portrayed in Hosea.

God is a consuming fire. Wicked works are destroyed, for God enters into a man's life as a "refiner's fire to refine the rational nature"[2] It is God who will cleanse away the evils from the soul of man, and thus leave it pure as He intended it should be. The fire from God is a purifying fire, brought upon the world, and also on each one that needs "chastisement by fire and healing at the same time."[3] It burns but does not consume. Origen describes men's thoughts as having in them qualities that he compares to 'hay, wood, and stubble' which need to be burned and consumed by this purifying fire from God.[4] God is the benefactor of those that stand in need of discipline by fire. It is interesting to note that this consuming fire is not for the destruction of men, but for their purification

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1. Orig. Celsus Bk.IV Ch.99.
2. Ibid. Bk.IV Ch.13
3. Ibid. Bk.V Ch.15.
4. Ibid. Bk.V Ch.15

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[illegible]

that they might be worthy of the Kingdom of God.

Origen did not believe in the fire as being of a material nature. He writes:

> We find in the prophet Isaiah, that the fire with which each one is punished is described as his own; for he says, 'Walk in the light of your own fire, and in the flame which ye have kindled.' (Isa1:11) By these words it seems to be indicated that every sinner kindles for himself the flame of his own fire, and is not plunged into some fire which has been already kindled by another, or was in existence before himself. Of this fire the fuel and food are our sins which are called by the Apostle Paul wood, and hay and stubble. And I think that, as abundance of food, and provisions of a contrary kind and amount, breed fevers in the body.....so when the soul has gathered together a multitude of evil works and an abundance of sins against itself, at a suitable time all that assembly of evil boils up to punishment, and is set on fire to chastisements;... ....then is the conscience itself harassed, and, pierced by its own goads, becomes an accuser and witness against itself.[1]

The action of God in this punishment is to make the memory vivid that men will remember "the foul, shameful and unholy deeds" that they have done. This is the consuming fire that is brought on by sin.

There is a further type of punishment in the opinion of Origen. He thought of perfection as being complete harmony. God created the world in harmony. Man through his own sin has disrupted that harmony. This disruption also brings on its own punishment. He compares it to a body that is being disjointed with [illegible] suffering, so with the soul that has fallen into disunion and beyond the order and harmony in which it was created by God.[2] The soul has to bear the chastisement and torture of its own dissension, and feel the punishments of its own disordered condition. After the soul has been tested and cleansed by fire the soul will be restored into its former firm position of unity and harmony.[3] Again he compares this cleansing fire of God to the

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1. Orig. De Principiis Bk.II Ch.10 Pt.4.
2. Ibid. Bk.II Ch.10. Pt.5.
3. Ibid. Bk.V Ch.10 Pt.5.

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physicians knife that is sometimes required, because of the nature of the disease, to remove the infected parts by amputation. In the thought of Origen God is the physician of our souls.[1]

> .....how much more is it to be understood that God our Physician, desiring to remove the defects of our souls, which they had contracted from their different sins and crimes should employ penal measures of this sort, and should apply even, in addition, the punishment of fire to those who have lost their soundness of mind![2]

The fury of God's vengeance is profitable for the purgation of souls. This punishment is applied with the object of healing. You are sanctified in a burning fire. This fire of redemption is experienced by all without exception.[3] It is not the eternal man who judges the finite man, but the eternal and holy God who judges man.[4] In the judgment of God we find mercy as well as justice. Modern theology would tend to emphasize the judgment as being from Christ rather than God, whereas Origen tended more to the Old Testament idea of judgment by God, and Christ was the redeemer, and the standard of judgment. This is not to say that Origen divorced Christ from all ideas of the last judgment, but the emphasis is laid on Christ as mediator,[5] rather than judge.

This purification is in order that man may be worthy of dwelling in the Kingdom of God that is to be in the new world. Those that are still in opposition to God will undergo further sufferings.[6] He felt that continued wickedness in man is in danger of changing from a habit

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1. Orig. De Principiis Bk.10 Ch.5 Pt.6.
2. Ibid. Bk.10 Ch.5 Pt.6
3. Ibid Bk.10 Ch.5 Pt.6.
4. Neibuhr,Reinhold, Nature and Destiny of Man Vol.1 p.16.
5. Orig. De Principiis Bk.IV Ch.1 Pt.31.
6. Orig. Celsus Bk.V Ch.16.

to nature, and will require severer punishments from God in order that redemption might be effected.[1]

Origen was convinced in the ultimate salvation of the majority of men, if not of all men. His idea was quite the opposite to that of Augustine's doctrine of election. Free will plays an important role throughout in the thought of Origen, and is carried on even in the future worlds. All beings are arranged according to a regular plan, and we have a conception of man working his way up the ladder to that final state of perfection and revelation.

> .....some of them in the first, others in the second, some in the last times, after having undergone heavier and severer punishments, endured for a lengthened period, and for many ages, so to speak, improved by this stern method of training, and restored at first by the instruction of the angels, and subsequently by powers of a higher grade, and thus advancing through each stage to a better condition, reach even to that which is invisible and eternal, having travelled through by a kind of training, every single office of the heavenly powers. From which, I think this will appear to follow as an inference, that every rational nature may, in passing from one order to another, go through each to all, and advance from all to each, while made the subject of varying degrees of proficiency and failure according to its own actions and endeavors, put forth in the enjoyment of its power of freedom of will.[2]

However, although he appears to maintain the belief in ultimate salvation for all, there are a few suggestions in his writings that there may be some who have been afflicted with an "incurable malady of sin". The punishments threatened against the ungodly will come upon them after they have refused all remedies and have become so afflicted with sin that they are uncurable, having become hardened in their sins.[3] You gain the impression from his writings however, that although he admits there may be some who are incapable of redemption, it is very unlikely. His belief in the ultimate

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1. Origen. De Principiis Bk.I Ch.VI Pt.3.
2. Ibid. Bk.I Ch.6 Pt.7.
3. Orig. Celsus Bk.VIII Ch.39.

redemption of mankind is governed by hisbelief in the rational nature of man. Having reason, and seeing the results of rebellion and rejection of the ways of God and of God himself, they can hardly help but ultimately choose the good. Niebuhr is likely correct in his judgment of the Alexandrian theologians, in that they "never heartily accepted St. Paul's doctrine of justification by faith".[1] It is interesting to note that Origen does not emphasize the apocalyptic. The Kingdom of God is now, and anyone who wishes to enter into the heavenly realm may do so. There is no emphasis on a final judgment day when mankind is placed on judgment before God. God is always passing judgment, and corrective punishment. Ultimately the present world is to be destroyed because of its wickedness,[2] but that is not in the nature of a final judgment on man.

Man is the cause of his own downfall. "The lapse by which an individual falls away from his position is characterized by a great diversity."[3] One man will fall with greater ease than another into a lower condition. In this we see, according to Origen, the just judgment of God on men according to the extent of their deflection from Him. At the end, the righteous are rewarded according to their righteousness and loyalty to God, some being "given the rank of thrones", "others dominion" according to their merit. This is conferred by a just and Divine Providence "according to their merits and to the progress they had made in the participation and imitation of God."[4] This takes place after the end. The Divine judgment at the End takes the form of greater and lesser reward rather than the form

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1. Niebuhr, Reinhold. Nature and Destiny of Man Vol.2 p.132.
2. Orig. De Principiis Pref pt.7.
3. Ibid. Bk.I Ch.6 Pt.2.
4. Ibid. Bk.I Ch.6 Pt.2.

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1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]

of "the righteous wrath of God."

Thus the righteous shall be rewarded and the wicked shall be punished. This is also the substance of a statement that Origen makes in reply to Celsus who maintained that the Christians taught that the righteous would be rewarded and the wicked suffer eternal punishment. Origen does not repeat the "eternal" aspect of the punishment, in view of his conception of the meaning of Divine punishment.[1] This is quite different from Augustine's conception of eternal damnation, which doctrine was also emphasized by the Calvinists.

The object of those who are Christians is to reform the race, "either by threats of punishments which we are persuaded are necessary for the whole world" or by promises made to those who live righteous lives. The object of this reformation is to prepare the world for the final end of things, and the ultimate termination of the world in the Kingdom of God.[2] Certainly there is to be an end to the present world, and after the end a just judgment of all things.[3] After the End a new order of things is going to come into being.[4] In discussing the end of the age Origen brings to the notice of the reader one of the paradoxes that are typical of Christianity. He speaks of a perishable earth that is immortal, and that is capable of dying but does not actually die.[5] That is, out of the end of the age will come a new earth and a new heaven that is a product of the present age and is a culminating point in the creative activity of God.

The end for Origen is the completion and perfection of the

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1. Orig. Celsus Bk.VIII Chs. 49,50.
2. Ibid. Bk.IV Ch.10
3. Ibid. Bk.IV Ch.9
4. Ibid. Bk.IV Ch.57
5. Ibid. Bk.IV Ch.61

creation of God. The end of the world will take place when everyone will be subjected to punishment for his sins. God alone knows this time, and he will bestow on each one what he deserves.[1] Again, at the end of the world he feels that God will call all men to the end for which he created them, that they might have perfect communion with the Eternal, and be one in him.[2]

> 'For all things must be put under Him.' (1 Cor 15:25) What then is this 'putting under' by which all things must be made subject to Christ? I am of the opinion that it is this very subjection by which we also wish to be subject to Him, by which the Apostles also were subjects, and all the saints who have been followers of Christ. For the name 'subjection', by which we are subject to Christ, indicates that the salvation that proceeds from Him belongs to His subjects.[3]

This is the end when all will be subjects of Christ, and death the last enemy will be conquered.

There is a new heaven and a new earth. This is not, in Origen's view, a change in material substance, but a "change of quality and a transformation of appearance."[4] This is a renewal of heaven and earth in which God is ever "all in all"[5] As to the details of the new heaven and the new earth, Origen states that they are known to God alone. Man is made spiritual, and is one with God in spirit, for God is completely in him. As, at the end, God is in all things then nothing that is wicked "must be supposed to attain to that end"[6]. Death, nor evil will not exist, for God is all; there will be no lack of spiritual food, or knowledge, for God shall be sufficient for all needs.[7] This is the real Kingdom of God in the fullness of its glory, transcending time and space, and without limitation. Christ is the

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1. Orig. De Principiis Bk.I Ch.6 Pt.1.
2. Ibid. Bk.I Ch.6 Pt.1
3. Ibid Bk.I Ch.6 Pt.1.
4. Ibid Bk.I Ch.6 Pt.4.
5. Ibid Bk.I Ch.6 Pt.4.
6. Ibid Bk.III Ch.6 Pt.2.
7. Ibid Bk.III Ch.6 Pt.2.

King, and the rule is love. This corresponds to the "Other" world mentioned by Toynbee as the Kingdom of God in Heaven. This is the culmination of the ages; life from death; a world destroyed to a world without end; the defiled made pure, and the Glory of God.

CHAPTER XXI

THE LIVING SOUL

> We are laid asleep in body, and
> become a living soul.
>
> Tintern Abbey-Wordsworth.

Many Christians of the period of Origen believed that in the final Day of the Lord men would be reunited with their bodies; The dead in Christ would rise. This constituted one of the great difficulties of the time, and many Christians were bothered by it, not to mention the scorn with which it was mentioned by the heathen. Origen, like Clement found a solution of his doubts in the teachings of the Apostle Paul. The resurrection body will be a spiritual body[1]. It was quite clear to Origen that there would be a body for the spirit. Our bodies arise spiritual bodies having cast off corruption and laid aside mortality. Thus the body is changed from a condition of indignity to one of glory. Our earthly body is planted as a seed into the ground, and from that seed do we receive our new bodies.[2]

> God, then, gives to each thing its own body as He pleases: as in the case of plants that are sown, so also in the case of those beings who are, as it were, sown in dying, and who in due time receive, out of what has been sown, the body assigned by God to each one according to his deserts. And we may hear, moreover, the scripture teaching us at great length the difference between that which is sown and that which is raised from it.[3]

Origen considers that there is some truth in the assertion of Greek philosophers concerning the immortality of the soul. The soul is the creation of God, and therefore is not destructible.[4] The soul

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1. Orig. De Principiis Bk.II Ch.10 Pt.1.
2. Orig. Celsus Bk.V Chs. 18,24.
3. Ibid. Bk.V Ch.19.
4. Ibid. Bk.V Ch.57.

[illegible]

[illegible]

We are [illegible] [illegible] body, and
[illegible] a [illegible] soul.

[illegible] Alpha-Beta[illegible]

[illegible]

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

is spiritual, belonging to those things that are invisible yet everlasting. The Alexandrian Fathers felt that man would be clothed with a body suitable for the realm in which he would dwell. In the purer ethereal regions of heaven the soul will be clothed with a spiritual body to fit into the new nature of things. When the earthy realm is destroyed these changes will take place.[1]

When Origen writes of the resurrection body being a spiritual body he does not mean to sever all connections with the earthly body. He has some difficulty with this interpretation of the resurrection of the flesh, stating that it is the same body, only a change has taken place. He appears to hold to the conviction that the change in the state of the body is from the corruptible form of flesh to the incorruption form of spirit. It is the same body transformed from an inferior into a better condition.[2]

The spiritual body is of such a nature that it is to be inhabited only by perfect and holy souls.[3] The spiritual body excells in splendor that which is of this earth. If the material things of the earth are in great beauty, how much more will there be a beauty and glory in the invisible heavenly state. Origen had complete faith in God, and he felt that God would provide far beyond any visions that we might have.[4]

These things will take place only when the last enemy death is conquered. For Origen, the destruction of the last enemy, death, is not so much the idea of death perishing, and death itself disappearing, but of its ceasing to be an enemy.[5] Through death comes life, and

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1. Orig. Celsus Bk.VII Ch.32.
2. Orig. De Principiis Bk.III Ch.6 Pt.5.
3. Ibid. Bk.III Ch.6 Pt.4.
4. Ibid. Bk.III Ch.6 Pt.5.
5. Ibid Bk.III Ch.6 Pt.5.

therefore death will actually cease to be such in the full sense of the world. Origen speaks of the "mind and hostile will" of death which are to be destroyed. It is difficult here to grasp his meaning, but it may be that he is thinking of the hostile will of men that has made death an enemy of God and righteousness. Hostility to God ultimately brings about absolute death, if carried on to the logical conclusion.

Origen appears to have the conception of the immediate life of the soul after death, but the resurrection of the body that is to clothe the soul in the heavenly realm only takes place at the end of time with the consummation of all things.

CHAPTER XXII
THE REALM OF WILLING OBEDIENCE

We receive but what we give,
And in our life alone does nature live.
Samuel Coleridge
from Dejection: An Ode.

The most important accomplishment of the coming of the Kingdom is the redemption of man from evil. Origen feels, contrary to the opinions held by Augustine, and later Calvin, that man is basically good. He has fallen from the high estate into which he was created by the misuse of his own free will. However, being created a rational creature by God as well as having a free will he will ultimately see the truth of righteousness, and through Christ the true way of life. Thus "even in this life" it will be possible for them to be delivered from "the bondage of evil".[1] Origen went so far in this doctrine of the redemption of all mankind from evil by the coming of the Kingdom that even Satan is allowed the hope of future grace through the medium of Christ and the Kingdom.[2]

Christ came in order that he might save mankind. Such was the decree of God. In Jesus was the union of the Divine with human nature. Seeing the revelation thus in Christ it is possible that the human, by communion with God might rise to be divine and therefore enter into the life which Jesus taught.[3] This redemption is to cleanse men from the guilt and power of sin, and thus to free men from servitude to the evil forces of the world that alienate him from God. Thus the redeemed come into the Kingdom, and are priests unto God, and this takes place even on earth. The experience of redemption which Christians now receive is for Origen a foretaste of the full redemption

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1. Orig. Celsus Bk.VIII Ch.52
2. Orig. De Principiis Bk.III Ch.6 Pt.5 se footnote, also Bk.II Ch.10 Pt.6.
3. Orig. Celsus Bk.III Ch.28.

whose scope will embrace all history and nature. Full redemption has already entered into the world, but awaits its final consummation. The Kingdom of God is an eternal kingdom. The kingdoms of this world are material, and are based upon wealth and power that is acquired from wealth. They are here today, and tomorrow they will have passed away, covered with the sands accumulated by time. The Kingdom of Heaven is invisible, and its power is based upon truth, it is of the perfection of God, and does not pass away.[1] In the kingdom above are to be seen the perfect works of God, of which works on earth are only imperfect immitations.[2] In that City and that Kingdom there is the true glory that comes only from God, which is not as the glory of this world.

This is the land of milk and honey that God promised first to the Jews and then to the Gentiles.[3] Origen argues that it is a mistaken impression to think of the land of Judea as the promised land, for the land of Judea was included in the curse of God.

> But he does not see that Moses, who is much older than Greek literature, introduces God as promising to those who lived according to His law the holy land, which is 'a good land and a large, a land flowing with milk and honey;' which promise is not to be understood to refer, as some suppose, to that land which we call Judea; for it, however good it may be, still forms part of the earth which was originally cursed for the transgression of Adam.[4]

The promised land for the righteous, referred to in scripture, is "the pure land in the pure heaven."[5]

In the City of God we find that Christ is the everlasting light. This is the light that shineth in darkness. Here is the "Sun of

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1. Orig. Celsus Bk.VI Ch.20.
2. Ibid Bk.VII Ch.31.
3. Ibid. Bk.VII Ch.29.
4. Ibid. Bk.VII Ch.28.
5. Ibid. Bk.VII Ch.29.

Righteousness" that takes the place of the earthly sun.[1] He shall give wisdom to those that are without, and shall instruct the ignorant. This Light is the brilliance of the Heavenly kingdom and the supplier of all our wants. For Origen we find the Kingdom centred in the person of Christ.

In the Eternal City God will be known to all. Origen maintains that one of the greatest evils isthe ignorance of God, and the ignorance of how God is to be served and worshipped.[2] In the Kingdom men will be wholly given to pleasing God in thought, word, and deed.[3] Origen also felt that the present evils of the world were the result of rebellion against God on the part of men who had been given the gift of free will. Therefore, in the Kingdom of God evil would be kept out by the obedience of man to God in every respect. To 'will' to serve God was of prime importance to this greatest of the Alexandrian theologians.

God's laws are of the greatest importance. Origen saw in the Jewish state a resemblance of the City of God, because it was a state that was to be governed by Divine laws.[4] Moreover, the laws of God were to have precedence over all others laws. When the law of God commands us to act opposite to the written law man's reason will tell him to cast aside the written law and to give themselves up to the legislator God, and to choose a life agreeable to his word."[5] Origen states that the one who transgresses the Divine law dishonors God by his very transgression, and "he who treads under foot the Word treads under foot the Son of God."[6] Therefore it is also clear that to honor

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1. Orig. Celsus Bk.VII Chs. 31,51.
2. Ibid. Bk.IV Ch.65.
3. Ibid. Bk.IV Ch.54.
4. Ibid. Bk.V Ch.42.
5. Ibid. Bk.V Ch.37.
6. Ibid. Bk.VIII Ch.10.

God it is necessary for the individual to keep the Divine law. "The worshipper of God is he whose life is regulated by the principles and precepts of the Divine Word."[1]

Origen expresses the sentiment of Jeremiah when he pictures a new type of worship in the Kingdom of God. In the society of his day the pagan religions still were an important element with their sacrifices and ritual. When he restates the vision of Jeremiah of the true worship of the heart he would be certain to find a response among his pagan readers. Origen speaks of the "spirit of every good man as an altar from which arises an incense which is truly and spiritually sweet smelling, namely the prayers ascending from a pure conscience."[2]

The Christian who has citizenship in the Kingdom does not merely observe one day a week as the Lord's, but to the perfect Christian who through his thoughts, words and deeds is serving the Lord, "all his days are the Lord's, and he is always keeping the Lord's Day. The Christian is continually preparing himself for the true life, which is to be lived continually in the presence of God."[3] In passing over the things of the worldly life in thought, word, and deed he is hastening towards the City of God.[4] In the city of God is to be found a continual Pentecost, for man becomes filled with the spirit of the Lord. In the Kingdom of God man will find peace and purity, as well as strength for he will continually be filled with the Holy Ghost, which is the glory of God.

Origen spoke of the Kingdom of Heaven as a purely spiritual realm.

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1. Orig. Celsus Bk.VIII Ch.10
2. Ibid. Bk.VIII Ch.17.
3. Ibid. Bk.VIII Ch.22.
4. Ibid. VIII Ch.22.

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> The saints will eat indeed, but it will be the bread of life, which may nourish the soul with the food of truth and wisdom, and enlighten the mind, and cause it to drink from the cup of divine wisdom.....By this food of wisdom, the understanding, being nourished to an entire and perfect condition like that in which man was made at the beginning, is restored to the likeness and image of God.[1]

Even the very good in the Kingdom of God which is in Heaven is spiritual. Man is made wise, and his worship is that which comes from the soul; he is made a living sacrifice. A man may depart from this earth without having the complete knowledge of the waysof the Lord, but if he faithful to Christ he "will be capable of receiving instruction in that Jerusalem, the city of the saints."[2] He will be made a living stone, and will come to "a truer and clearer knowledge" that man shall not live by bread alone, but through the living word of God. This is the food of the soul with which the citizens of the Kingdom are fed.

> .....when our eye beholds the products of an artist's labor, the mind, immediately on perceiving anything of unusual artistic excellence, burns to know of what nature it is, or how it was formed, or to what purposes it was fashioned; so, in a much greater degree, and in one that is beyond all comparison, does the mind burn with an inexpressible desire to know the reason of those things which we see done by God. This desire, this longing, we believe to be unquestionably implanted within us by God; and as the eye naturally seeks the light and vision, and our body naturally desires food and drink, so our mind is possessed with a becoming and natural desire to become acquainted with the truth of God and the causes of things.[3]

To those that possess in this life an outline of the truth and knowledge will be added the beauty of a perfect image in the future.[4]

Origen believed in the rapture of mankind, but he didn't define it as being of the flesh in this life, but a special transportation of the souls of the saints after they have received true knowledge of the

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1. Orig. De Principiis Bk.II Ch.11:3
2. Ibid. Bk.II Ch.II Pt.3.
3. Ibid. Bk.II Ch.II Pt.4.
4. Orig. De Princ. Bk.II Ch.II Pt.4.

things that are, and the things that are to be. In the final analysis Origen always came to the position regarding the future life that it was God alone who knew, and that it wasn't meant for mankind to have this full knowledge until the consummation of time or until he passed from this earth to the realm beyond. Of one thing only was he certain, and that was of the spiritual nature of the Heavenly kingdom, and therefore of its excellence far beyond anything that we know on this earth. God is all powerful, and all knowing, and having those things we are not in a position to doubt or question his purposes concerning us.

The Kingdom of God is in two realms, here on earth and in heaven beyond.[1] Citizenship is open to anyone at any stage in this life or the next, for the purpose of God involves the salvation of man from the sorry state into which he fell through abuse of his freedom of will. In the Kingdom of God there is to be complete voluntary subjection to the Lord of life. Some with greater gifts are to be rulers and instructors; governors over the provinces and cities. Others are to be pupils learning of the ways of God, and obtaining increased knowledge of him.

This is the Kingdom that transcends all kingdoms; the empire that is everlasting with wealth beyond measure and far surpassing that of gold or jewels. Here is the crystal City of purity reaching the highest of the Heavens, and at the same time the lowest of the earths. Throughout the whole city in all its realms is the mighty omnipotent presence of him who is all Glory, and the One that is the everlasting Light. Throughout the whole are the millions of souls clothed in new raiment ascending to the Throne of the Lamb and the perfection which is oneness with God.

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1. Orig. De Princ. Bk.II Ch.II Pt.5.

This is the Kingdom of God as seen by Origen, with its roots in the past, present and future; alpha and omega, world without end.

Origen may be criticized for the extent to which he combined Platonism and Christianity. He thus interpreted the fall of men as a pre-existent defection from God, thereby destroying the Biblical concept of the image of God in man. Dr. Cullmann suggests that Origen under the Greek influence practiced violent reductions and reinterpretations of the New Testament message as did Clement.[1] Certainly, the extreme allegorical method of exegesis as practiced in the Alexandrian school added nothing to Christianity. In rejecting the primitive Christian escatological expectation we find Origen reinterpreting the distinction between the present and future age with the "Greek metaphysical distinction between this world and the timeless Beyond."[2] Origen can also be taken to task for the extent to which he carries the free will of man. Augustine found fault with Origen's reinterpretation of the Fall of man which eliminated the doctrine of Original Sin as taught by Paul, and suggested by the Old Testament itself. It is necessary to consider the times in which Origen lived when considering his theological thought, and to remember that the Greek philosophies were as influential in his day as science is in ours. Both have to be considered, and both have a distinct contribution to make to Christian thought. Indeed, there is a great deal of sound theology in the writings of Origen that have survived to our times because they embrace enduring truths. His works are not out of date, even in this age of modern science, and can still be studied with a great deal of profit by the church of today. His was a deep insight into the revelations of God that cannot be ignored, and is the reason for his wide influence in the Christian thought of all ages.

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1. Cullmann, O. Christ and Time p.57.
2. Ibid. p.56.

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SECTION IV

THE THOUGHT OF AUGUSTINE ON THE KINGDOM OF GOD AS IN HIS "DE CIVITATE DEI"

ON AUGUSTINE AND THE CITY OF GOD

Augustine (354-430 A.D.) was one of the four great fathers of the Latin church. His father Patricius was a burgess of Tagaste and still a pagan at the time of his son's birth. His mother Monica was a devout and pious Christian, who eventually succeeded in converting both her husband and her son. Augustine studied in his native town and afterwards at Madaura and Carthage, especially devoting himself to the Latin poets. His knowledge of Greek was much more limited, and doubt has been expressed as to whether he was able to use the scriptures in their original tongues. Manichaeism exerted an influence on him, and he was a follower of this group for some years. He went to Milan after a year in Rome and there he came in contact with Ambrose. He continued to hear Ambrose preach, and gradually the gospel of divine truth and grace was received into his heart.

We are told that the converson of Augustine took place in the late summer of 386 A.D.. He received baptism the following Easter. In 388 A.D. he returned to Tagaste with his son who died shortly afterwards. He entered into the work of the church being ordained a presbyter of Hippo, of which city he was soon made the bishop. His life was one of perpetual strife, the first half in strife against himself, the later part against various heresies that arose in the church. It was in this period that we find him doing most of his writing. His two best known works are his Confessions and the City of God. As a preacher Augustine was of great importance. We still possess some four hundred sermons which can be ascribed to him with

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certainty. Augustine died during the siege of Hippo by the Vandels in the year 430 A.D. at the age of seventy-five.

The City of God is a doctrine of history that has been endorsed by both Portestant and Catholic writers. It deals with the world situation after the fall of Rome in 410 A.D., and presents a case for Christianity, together with a hope for the future. It describes the city that is eternal compared with the earthly realms that pass away.

Encyclopaedia Brittanica 11 edition
article on Augustine.

CHAPTER XXIII

THE CREATOR GOD

God said- "Let there be light!"
Grim darkness felt his might,
And fled away;

from The Press by Ebenezer Elliott.

God was the creator of the universe. This is fundamental to the Christian faith and the Christian doctrine of history. Augustine states that "God made the world which had a beginning"[1]. The world and the time had one beginning, and the one did not anticipate the other.[2] To God belongs the world for he made it. God created all visible and intelligible beings in the world and amongst them is man. It was God that produced the human race from one man Adam[3]. According to Augustine from the very beginning God foresaw the two cities that were going to develop. The foundation of these two cities was laid in the first man. "All this was ordered in the secret but just judgments of God."[4] The first man was created good by God, for God can create nothing that is evil. These statements and thought of Augustine are in agreement with the teachings of Christ and the Apostles, as well as those of the Alexandrian school. They saw the wonder of the world, and its perfection. They saw its order and beauty. They felt its might and power. They knew that man was not responsible for creation, for not only was it beyond his power but

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1. Augustine De Civitate Dei Bk. XI ch. 4.
2. Ibid. Bk. XI ch. 6.
3. Ibid. Bk. XII ch. 21.
4. Ibid. Bk. XII ch. 25.

it was also beyond his understanding. The world was God's, made and ordered by him. It was not formed by supernatural beings, or spirits but by God himself who is perfect. The culmination of creation was the formation of man.

Man was created in the image and likeness of God. "The nature of the human soul was created in the image of God".[1] The soul is not material, but is spiritual. "The soul is neither earth, nor water, nor air, nor fire, of which four bodies we see this world is composed. And if the soul is not a body, how should God its creator be a body?"[2] Augustine was sufficiently influenced by neo-Platonism to define the image of God in what seems at first glance to be terms of pure rationalism. He declares that it was not in the body but in the mind that man was created in the image of God.[3] Niebuhr declares that Augustine meant more than the capacity for reasoning when he referred to the human mind.[4] He points out that nous for Plotinus represents the capacity for self-knowledge and introspection. This is the knowledge to which Augustine refers in speaking of mind.[5] It is not only rational thinking in connection with the material world, but it also involves the search of one's own soul. Niebuhr further points out that it was in the mystery of self-consciousness that Augustine sought God.[6] Man's powerspoint to God, but he cannot comprehend him.

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1. Ibid. Bk. XII ch. 23.
2. Augustine De Civatate Dei Bk. VIII ch. 5.
3. Ibid. Bk. VII ch. 23.
4. Niebuhr, R. The Nature and Destiny of Man, vol. I p. 155.
5. Augustine, Op. cit. Bk. XIV ch. 11.
6. Ibid. p. 157.

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Human life points beyond itself. This is the yearning of the soul for God; the outreach of the human to the divine. The image of God in man stirs him to seek out God himself within his being. Karl Barth, who maintains that revelation from God to man has no other contact with man except those which itself creates, is in disagreement on this point with the thought of Augustine, who recognized the Divine in man that reached out to God.

God having created the world is in complete control of history. With the fall of man the image but not the likeness is destroyed. The purpose of history is to restore perfection to the creation of the Almighty God. Even the heathen kingdoms and empires fall within this plan. The Roman Empire was only enabled to endure as long as it did through the providence of God. The Kingdom of the Jews was founded by God and "preserved by him as long as they remained in the true religion."[1] Augustine asserts that every occurrence that takes place in history bears witness to the activity of God. Earthly kingdoms are given by God to both the good and the bad. "He does this according to the order of things and times which are hidden from us, but thoroughly known to himself."[2] The problem that arises here was anticipated by Augustine, when he wrote that "the earthly kingdoms are given by him to both the good and the bad, lest his worshippers, still under the conduct of a weak mind, should covet these gifts from him as some great things."[3]

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1. Augustine De Civ. Dei Bk. IV. chs. 1, 34.
2. Ibid. Bk. IV. ch. 33
3. Ibid. Bk.IV. ch. 33

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Augustine is critical of the cyclic theory of history as held by the Greeks. In this respect he uses some of the same arguments that we found Origen employing in his work Against Celsus. There is neither any purpose or deisgn in such a plan, and it can offer no hope for the human race[1]. For the Christian, history is from beginning to end.

In Christ we see the climax of history as designed by God. Without altering boundaries of the earthly kingdoms Christ has managed to create his kingdom in the hearts of men and women. Here is the King of the City of God, coming to rule his own. A divine nation is being made from the peoples of the world, and transcends all earthly boundaries[2]. The throne of God is for ever and ever. This kingdom is the true Israel into which people are called not by the flesh, but through faith. This Heavenly kingdom is the fulfillment of the promises of God[3].

The Kingdom of God was preserved from generation to generation by the orderly process of birth. Cochrane states that in this context each individual has his own times and spaces, and the notion of a man out of his age "is therefore an abstraction[4]." Man has a nature and a destiny. If there were neither nature nor purpose to man the coming of Christ would be in vain, and tend towards the ridiculous. Augustine discovered the clue to human history in the impulse of human

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1. Augustine De Civ. Dei Bk. XI ch. 13.
2. Ibid. Bk. IV ch. 29.
3. Ibid. Bk. XVII ch. 16. Bk. XVIII ch. 1.
4. Cochrane, C.N. Christianity and Classical Culture, p. 485.

beings to attain to happiness. This happiness is found in harmony.

> The peace of body and soul is the well ordered and harmonious life and health of the living creature. Peace between man and God is the well-ordered obedience of faith to eternal law. Peace between man and man is well ordered concord ....The peace of the celestial city is the perfectly ordered and harmonious enjoyment of God, and of one another in God. The peace of all things is the tranquility of order. [1]

Christ introduces a new unity into human history. It is a unity of nature, all men being created in the image of God, and predestined to fulfill the divine will. Cochrane writes that "unity rests on the assumption that there is one world, one nature, and one destiny for mankind." [2] For Augustine the new principle of unity and division finds expression in the two societies or cities, the one human and the other divine. The one is the city of Christ; the other belongs to the devil. These two societies include the whole of the human race as well as the good and evil angels of the other realms. The life of these two societies continues from the beginning. They are intermingled throughout history, to be separated only at the last day. This is the power of God.

The two societies were seen by God from the beginning, and the foundation of the Celestial City was laid in the beginning with time. God has knowledge of the future. It is impossible to have a doctrine of history in which God is the controlling power unless it is agreed that in order to be in control of history God must have knowledge of history. This knowledge of

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1. Augustine De Civ. Dei Bk. XIX ch. 13.
2. Cochrane, C.N. Christianity and Classical Culture p. 488.

events includes the future as well as the past.

> To confess that God exists, and at the same time to deny that he has any foreknowledge of future things is a most manifest folly....If all future things have been foreknown they will happen in the order in which they are foreknown. [1]

With the foreknowledge of God Augustine encounters the same difficulty as does Origen with the question of free will. Augustine qualifies his statement of the foreknowledge of God with the statement that "it does not follow that though there is for God a certain order of all causes, there must be nothing depending on the free exercise of our own wills, for our wills themselves are included in that order of causes which is certain to God."[2] Human wills are the causes of human actions. God knows the causes of all things, and he therefore knows the will of man and how it is going to act. This does not altogether eliminate the problem, and Augustine himself tries to further qualify the argument. God made all things, including the will but God does not make anything evil, therefore the wicked will was not sent from him.[3] However, God knows the nature of the wicked will as well as of the good will, and knowing all causes he knows the results.

God is not only the creator of the world with control of history and foreknowledge of events, he also upholds the universe with his providence. God has not left the kingdoms of men outside of the laws of his providence.[4] It is God that appoints the

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1. Augustine De Civ. Dei Bk. V. ch. 9.
2. Ibid. Bk. V ch. 9.
3. Ibid. Bk. V ch. 9.
4. Ivid. Bk. V. ch. 9.

rulers of the earth and maintains the empires of men[1]. All things are thus regulated by the providence of God. All creation needs God in order to continue in existence. The powers of heaven and earth, and the holy angels fulfill the providence of God[2]. The doctrine of the absolute power of God is cardinal with Augustine, and all other Christian doctrine is regulated by this absolute power. This might surpasses even the love of God. It is an Old Testament rather than the New Testament concept of God that is emphasized. Ignatius, Polycarp, Irenaeus and Origen all are convinced of the power of God, but this power is tempered with the love of God.

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1. Augustine De Civ. Dei Bk. V. ch. 19.
2. Ibid. Bk. X chs. 14, 15.

CHAPTER XXIV

THE PRESERVATION OF LIFE

> The waters overflow, and a smooth spot
> Of glassy quiet mid those battling tides
> Is left, the boat paused shuddering. -
> Shall it sink
> Down the abyss? Shall the reverting stress
> Of that resistless gulf embosom it?
> from Alastor by Shelly.

The will of man is ruled by necessity to a certain degree. Death of the body comes whether we will it or not. These events are not controlled by the will of man. However, Augustine points out that whether we live rightly or wickedly is not controlled by necessity, for "if we will, it is; if we will not, it is not, - for we should not will if we were unwilling."[1] When we suffer unwillingly by the will of another, "even in that case will retains its essential validity." Man, having will under his own control, is therefore responsible for his willing. If he wills evil, then it is a defect of the will, and the plight of man results from this defect.

> If both are tempted equally and one yields and consents to the temptation while the other remains unmoved by it, what other account can we give of the matter than this, that the one is willing, the other unwilling to fall away from chastity?[2]

The evil will is deficient from that which is supreme. It is deficient because it chooses a lesser good and deprives itself of the greater good. In so doing it is evil and gives rise to sin[3].

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1. Augustine De Civ. Dei Bk. V ch. 10.
2. Ibid. Bk. VII ch. 6.
3. Ibid. Bk. VII ch. 8.

Man therefore suffers justly for his defection from God.

Man has separated himself from God, and it is only through the grace and mercy of God that man has survived, and has the hope of attaining to reunion with the Eternal. The patience of God still invites the wicked to repentence, and the scourge of God educates the good to patience. "And so too does the mercy of God embrace the good that it may cherish them, as the severity of God arrests the wicked to punish them"[1]. God has had mercy on man and extended to him his grace that he might be rescued from the evils into which he has sunk.

The grace of God was demonstrated in Jesus Christ. The Son of God assumed the flesh of humanity that mankind might be given the hope of his love[2]. Through Christ man is able to approach God, who by his very nature was far from man. Divine mercy mediated through Christ destroys and breaks down the wall created by sin that separates man and God. The soul is turned from self-love to obedience. Man by his own will performs works that are worthy of eternal life, but it is necessary, in the Augustinian conception, that the will of man should be prepared by the grace of God[3]. By this mercy and through this grace is man brought into the Kingdom of God.

It is also the grace of God that rescues man from the depths to which he has sunk.

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1. Augustine De Civ. Dei Bk. I ch. 8.
2. Ibid. Bk. X ch. 29.
3. Ibid. Bk. V ch. 10; Bk. XXII ch. 2.

> For as by the sin of one man we have fallen into a misery so deplorable, so by the righteousness of one Man, who also is God, shall we come to a blessedness inconceivably exalted.
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> He abiding unchangeable, took upon Him our nature, that thereby he might take us to Himself; and, holding fast His own divinity, He became partaker of our infirmity, that we, being changed into some better thing, might, by participating in His righteousness and immortality, lose our own properties of sin and mortality, and preserve whatever good quality He had implanted in our nature, perfected now by sharing in the goodness of His nature. [1]

Through Christ is man raised up that he might partake of the divine nature and become perfect. The love of God is operative in his grace, overcoming the evil with good and creating a new man. Human nature is not able to do this itself, but only God is able to do it. Man does good, not by his own nature but through the grace of God.

Man can only be restored to his original condition by his Creator. God in his foreknowledge had anticipated the fall, and arranged the order of events that his will and purpose should not come to nought. The human race has been condemned through the sin of Adam. There is no escape from this condemnation save "through the grace of the Savior Christ, our Lord and God."[2]

The sacraments are "the vessels of mercy" for Augustine. Those that have partaken of these sacraments, even though death should immediately be their lot are "translated from the power of darkness to the kingdom of Christ."[3] The love of God conquers

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1. Augustine De Civ. Dei Bk. XXI ch. 14.
2. Ibid. Bk. XX ch. 22.
3. Ibid. Bk. XXI ch. 16.

all, and is given only through the Mediator between God and man.

Salvation is achieved only through Christ, who was both man and God. Augustine declares that two conditions had to be met by this mediator between man and God, "that he become mortal, and that he does not continue mortal."[1]

> The multitude of the blessed are blessed only by their participation in the one God; of which participation the evil angels being deprived, they are wretched, and interpose to hinder rather than to help to this blessedness, and by their very number prevent us from reaching that one beatific good, to obtain which we need not man, but one Mediator, the uncreated Word of God, by whom all things were made, and in partaking of whom we are blessed. I do not say that He is Mediator because He is the Word, for as the Word He is supremely blessed and supremely immortal, and far from miserable mortals; but He is mediator as He is man, for by his humanity He shows us that, in order to obtain that blessed and beatific good, we need not seek other mediators....but that blessed and beatific God....has afforded us ready access to the participation of His divinity. [2]

To attain to the supreme good (complete harmony with God which is salvation), man needs the mediation that is furnished by Christ alone. Man himself is impure and therefore mortal, and with these attributes he is unable to have communion with God who is "immortal purity". The Mediator Christ is needed to remove this dificulty. Only he who remained heavenly while on earth is able to reunite man to God.[3]

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1. Augustine De Civ. Dei Bk. IX ch. 15.
2. Ibid. Bk. IX ch. 15.
3. Ibid. Bk. IX ch. 17.

Salvation is through Christ by faith. Augustine placed a great deal of importance on this Pauline doctrine. "It was by faith and godliness of life that purification was attainable, even by the saints of old".[1] The faith that enables man to attain to salvation is the same faith that Abraham exhibited when he offered his only son Isaac as a sacrifice to God.

> But as Abraham put out his hand to grasp the knife to slay his son, the angel of the Lord called to him from the heavens, "Abraham, Abraham!"
> "Here I am," he replied.
> "Do not lay hands on the boy," he said, "do nothing of the sort to him; for I know now that you revere God, in that you have not withheld your son from me." Gen. 22:10-12. [2]

This faith is acceptable before God as a sacrifice in itself. By this faith is man raised to the highest heavens and the Kingdom of God.

Death is the punishment of sin. This doctrine is held in common by all the theologians of the early church, Paul, Clement, Hermas, Origen and Augustine, as well as numerous others. Augustine now declares that by the grace of God the punishment of sin is turned to the service of righteousness.[3] "For then it was proclaimed to man, 'If thou sinnest thou shalt die;' now it is said to the martyr, 'Die that thou sin not.'....By the very mercy of God, even the very punishment of wickedness has become the armour of virtue."[4] God through his grace has made death

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1. Augustine De Civ. Dei Bk. X ch. 25.
2. Ibid. Bk. XVI ch. 32.
3. Ibid. Bk. XIII ch. 4.
4. Ibid. Bk. XVIII ch. 4.

the instrument of life. Salvation for Augustine is not merely the true knowledge of God through Christ as it was for Origen, Ignatius, and Justin Martyr, but it is salvation from eternal punishment to life with God.[1] True knowledge of God is a result of salvation, but it is not to be equated with salvation. Salvation for Augustine carried man into the realm of eternity and beyond history. It saves man from the condemnation of God. For Augustine man was justified by his faith whereas for many of the early church Fathers men were saved through repentance (Hermas, Ignatius, etc.).

On the matter of salvation Augustine finds an echo in the statement by the late Archbishop Temple that the true aim of the soul is to glorify God, and in pursuing that aim it will attain unto salvation unawares. "Salvation is the state of him who has ceased to be interested whether he is saved or not, provided that what takes the place of that supreme self-interest is not a lower form of self-interest but the glory of God."[2] Thus Augustine writes of salvation as the final happiness of man. "We do not see our good, but live by faith." The Christian is saved in hope of what he does not see. Therefore "we do not possess a present (salvation), but look for a future salvation." This salvation as it is in the world to come is the final happiness of the Christian.[3]

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1. Augustine De Civ. Dei Bk. XXI chs. 23, 24, 25, etc.
2. Temple, W., Nature, Man and God. p. 391.
3. Augustine, Op. cit., Bk. XIX ch. 4.

CHAPTER XXV

THE CONDEMNATION OF THE NIGHT

> And their condemnation is this:- that they chose darkness rather than light.
>
> D.A.Greenough

Sin, for Augustine, is the factor that keeps men out of the Kingdom of God. It is only when this element is removed through the grace of God in Jesus Christ that man is able to enter into the Celestial city. Augustine declares without reservation that death is the punishment of sin. If man had discharged his obligation of obedience to God "an angelic immortality and a blessed eternity" might have ensued without the intervention of death.[1] Death for Augustine is not merely the death of the body but the death of the soul. "The human soul also has a death of its own. The death of the soul takes place when God forsakes it, as the death of the body when the soul forsakes it."[2] The death of both occurs when the soul forsaken by God, itself forsakes the body.

Original sin was pride. This same pride is the prime sin of mankind wherein he places himself in the place of God. The evil act is preceded by an evil will, and the origin of the evil will is pride. "And what is pride but the craving for undue exaltation, when the soul abandons Him to whom it ought to cleave

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1. Augustine De Civ. Dei Bk. XIII ch. 1.
2. Ibid. Bk. XIII ch. 2.

for its end, and becomes a kind of end to itself."[1] Pride debases the heart and humility exalts the soul. Humility is recommended for those who would be citizens of the Kingdom of God. This marks the difference between the two cities, of which Augustine writes. "The one is guided and fashioned by love of self, the other by love of God."[2]

Man was created with a good will by God. The first evil will which preceded all man's evil acts was a falling away from the works of God. The resulting acts were evil because they did not have God for an end, but rather the will itself.[3] This bad will is opposed to nature, and, as Augustine puts it, it created its own nature out of nothing. Man's nature as God created him was good, but in that he fell away from God he created his own evil nature. The will can only be restored to good by Him who first gave it. This salvation is through Christ. The kingdom of God is composed in part of these individuals whose wills have been restored to good through the grace of God in Jesus Christ. Individual pride has no place in the city of God, but rather is the spirit of its inhabitants.

> Man then lived with God for his rule in a paradise at once physical and spiritual. For neither was it a paradise only physical for the advantage of the body, and not also spiritual for the advantage of the mind;....but after that proud

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1. Augustine De Civ. Dei Bk. XIV ch. 13.
2. Ibid. Bk. XIV ch. 13.
3. Ibid. Bk. XIV ch. 11.

> and envious angel, preferring to rule with a kind of pomp of empire rather than to be another's subject, fell from the spiritual Paradise, and essayed to insinuate his persuasive guile into the mind of man, whose unfallen condition provoked him to envy now that himself was fallen.... (Adam) was not deceived as the woman was deceived, but he was deceived as to the judgment which would be passed on his apology. 1.

Therefore man was not altogether guiltless, but shared in the rebellion against God, and lost his citizenship in the Kingdom of God, together with the privileges that went with membership in the heavenly society.

Augustine speaks of two deaths in connection with the sin of man. His thought goes beyond the literalistic interpretation of the story in Genesis that speaks only of the death of the body. This total death comes to all who are left outside the gates of the eternal city of God, and are denied admittance.

> For, as the whole earth consists of many lands, and the Church universal of many churches, so death universal consists of two, one of the body and another of the soul. So that the first death is a death of the whole man, since the soul without God and without the body suffers punishment for a time; but the second is when the soul, without God but with the body, suffers punishment everlasting. 2

This disobedience of man to the will of God includes for its punishment not only the death of the body, but the second death which is the everlasting death of soul. This is the reward of those who are in the realm of darkness and outside of the Kingdom of Light and Life.

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1. Augustine De Civ. Dei Bk. XIV ch. 11.
2. Ibid. Bk. XIII ch. 12.

The earthly Jerusalem profaned the covenant of God, and had no regard for the sanctuary of the Most High. Therefore they were thrown down to be destroyed and their days were shortened. In the midst of the earthly Jerusalem there were some "who were children of the free woman, holding that kingdom in temporary stewardship, but holding the kingdom of the heavenly Jerusalem in true faith and hoping in the true Christ."[1] Those that rejected God were afflicted with the punishment of adversity, but those that remained faithful to God achieved the blessedness of the Kingdom.

There is to be a last judgement in which all men are to receive that which is due them. Christ is the judge on behalf of God. Augustine is careful to point out that judgment does not just take place at the last day, for God is always judging, and has done so since the beginning of history when Adam was condemned. God judges the individual and voluntary acts of men, and they "are punished by God for their sins often visibly, always secretly, either in this life or after death, although no man acts rightly except with the assistance of divine aid."[2] However there is to be a Last Judgment when "Christ shall come from heaven to Judge the quick and the dead."

> For that day isproperly called the day of judgment, because in it there shall be no room left for the ignorant questioning why this wicked person is happy and that righteous man unhappy. In that day true and full hap-

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1. Augustine De Civ. Dei Bk. XVII Ch. 10.
2. Ibid. Bk. XX ch. 1.

> piness shall be the lot of none but the good, while deserved and supreme misery shall be the portion of the wicked, and of them only. [1]

Every work of man will be called into judgment, whether it be good or bad. God sees things that we ordinarily do not see, and his judgment is therefore more just than that of most men. In the last judgment this power is committed to Christ who is the Son. Those that believe in Christ do not come into the judgment. Augustine speaksof the judgment in this sense as judgment used for condemnation. The wicked are condemned in the judgment and are separated from those made righteous through the grace of God.[2]

All men were dead in their sins, whether original or voluntary, "and for all the dead there died the one only person who lived, that is, had no sin whatever." Christ died for all that men might be justified, and believing in him attain to the first resurrection, which now is. Only those who are eternally blessed take part in the first resurrection.[3] All men have a part in the second resurrection, both the good and the wicked. "The one is the resurrection of mercy, the other of judgment." Only those who hear the voice of the Son of God attain to the first resurrection and enter into the Kingdom of God. This first resurrection is the renewed contact of man with God, and is the experience of being born again.

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1. Augustine De Civ. Dei Bk. ch. 1.
2. Ibid. Bk. XX ch. 6.
3. Ibid. Bk. XX ch. 6.

Only a small number are chosen for salvation by God. In the theology of Augustine only enough men were going to attain to salvation to make up the number of the fallen angels in heaven[1]. This is the number of the predestined saints. These citizens are gathered by the grace of God out of the multitude of sinners[2]. "The Lord knows those who are his. Those whom he foreknew he also predestined to be conformed to the image of his Son. None of them can perish"[3]. Augustine felt that those who were not predestined to eternal life in the Celestial City would receive their reward in this life for thier good acts. They have been given terrestial glories through the righteous judgments of God.

Elias was to come before the Last Judgment in order that the Jews might be converted to Christ. "He will give a spiritual explanation of the Law which the Jews at present understand carnally."[4] With the Last Judgment the good will be separated from the bad[5]. The Church shall be purged by the last Judgment "as a threshing floor by a winnowing wind, and those of her members that need it cleansed by fire."[6]

The wicked will be cast into a furnace of fire[7]. Eternal punishment is the reward of their wickedness. Augustine justifies

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1. Augustine De Civ. Dei Bk. XIV ch. 10.
2. Ibid. Bk. XIV ch. 23.
3. Ibid. Bk. XVIII ch. 51.
4. Ibid. Bk. XX ch. 29.
5. Ibid. Bk. X^A ch. 27.
6. Ibid. Bk. XX ch. 25.
7. Ibid. Bk. X^XI ch. 2.

eternal punishment in declaring that at the beginning man had complete enjoyment of God, and "the more enjoyment man found in God the greater was his wickedness in abandoning him."[1] The accused will not be spared because of the prayers of the Saints. They are unworthy of the compassion of the Church. Neither will immoral persons achieve the Eternal City, nor those who have passed over to false beliefs. The sacraments are of no value to them, but only serve for greater condemnation because they are then partaking of them unworthily.[2]

The reward of the Saints of God is not to be found in material possession, or earthly kingdoms. They have true happiness as their reward. They are protected by the "sun of righteousness", and dwell in the glory of God.[3] They are blessed by their participation in the one God who rules over all the earth.[4] They belong to the City of God which is founded on love and makes all covet its citizenship.[5] Their souls are not affected by death which dismisses them from their bodies, "because their flesh rests in hope."[6] They wait in hope for the resurrected body "which will be better in the resurrected state than it is now." The bodies of the saints will be spiritual because they will be filled with the glory of God. They shall enjoy the gifts of nature, "gifts not only good but eternal, not only of the spirit healed now by

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1. Augustine De Civ. Dei Bk. XXI ch. 12
2. Ibid. Bk. XXI chs. 23,24,25.
3. Ibid. Bk. V ch. 16.
4. Ibid. Bk. IX ch. 15.
5. Ibid. Bk. XI ch. 1.
6. Ibid. Bk. XIII ch. 20.

wisdom, but also of the body renewed by the resurrection."[1] To the Saints of God belongs the happiness of eternal peace.[2] They shall also reign with Christ on earth,[3] for the millenium before the judgment. This reward is already theirs. The first resurrection and the greater part of the rewards of the Elect were theirs in the present. It was not a vain hope for a future day. It was given to them in the Now. The resurrection of the body, and the final glory awaited the End of history.

We find that Augustine speaks of two resurrections. These have already been referred to in part. Faith in the resurrection calls into being the city of God which sojourns on the earth.

> Man the son of resurrection lives in hope: he lives in hope as long as the City of God which is begotten by faith in the resurrection sojourns in this World. By faith in the death and resurrection of Christ is begotten in this world the City of God, that is to say, that man who has hoped to call on the name of the Lord. [3]

The Kingdom of God is not only the kingdom of Life, but also the kingdom of hope. Augustine declares that the translation of Enoch prefigured the deferred dedication of man. The resurrection hope is in Christ who was raised from the dead " and who was himself also translated."[4] There remains the dedication of the whole house of which Christ is the cornerstone, that is, the kingdom of God which is sojourning on this earth will at the last day be carried up into the realm of heaven.

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1. Augustine De Civ. Dei Bk. XIX ch. 10.
2. Ibid. Bk. XIX ch. 11.
3. Ibid. Bk. XV ch. 18.
4. Ibid. Bk. XV ch. 19.

There are two resurrections, the first being of the soul and the second being of the body. The resurrection of the soul is only for those elected by God for eternal salvation. The resurrection of the body is of all mankind and is for the purpose of the final judgment by Christ. "The one is the resurrection of mercy, the other of judgment."[1] This last resurrection is a retributive judgment. Concerning the resurrection of the body, Augustine writes:

> There is to be a bodily resurrection, but we are unable perfectly to comprehend the manner in which it shall take place.[2]

There is, however, to be a bodily resurrection, and the resurrected body is capable of ascending into heavenly places[3]. The image of God, which is the form of the new man, refers to the inner man and not the outer form, Augustine assumes a somewhat materialistic attitude towards the resurrected body when he goes on to describe its state of perfection "in which all bodily blemishes shall be removed."[4] This new body is clothed in incorruption and immortality.[5] The saints of God, clothed in the spiritual resurrected body will be fellow citizens with the angels in the heavenly abode. They will attain to the highest honors in that they will see God.

> God will be so known by us, and shall be so much before us, that we shall see him by the spirit in ourselves, in one another, in Himself, in the new heavens and the new earth, in every created thing which shall then exist. ...we shall in the future world see the material forms of the new heavens and the new earth in such a way that we shall most distincly recognize God everywhere present

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1. Augustine De Civ. Dei Bk. XX ch. 6.
2. Ibid. Bk. XXI ch. 20.,
3. Ibid. Bk. XXII ch. 4, 5.
4. Ibid. Bk. XXII ch. 19.
5. Ibid. Bk. XXII ch. 21.

> and governing all things, material as well as spiritual, and shall see him....rather by faith than by bodily vision of material appearances. [1]

They shall behold God ruling all things. Here is the Lord God, ruling in his city, surrounded by the inhabitants who are ruled by love, and who worship him in faith. This is the City of God, the New Jerusalem, made glorious by the saints and angels of God, and in the center is the light and life of all, Jesus Christ.

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1. Augustine De Civ. Dei Bk. XXII ch. 29.

CHAPTER XXVI

THE TWO CITIES

> Accordingly, two cites have been formed by two loves: the earthly by the love of self, even to the contempt of God; the heavenly by the love of God, even to the contempt of self.
>
> Augustine De Civ. Dei Bk XIV ch. 28

Christ is Lord and King of the heavenly city, as well as the great High Priest. "Christ took the beginning of his reigning from the river where John baptized", for he began to be acknowledged as Lord from this time on by his disciples. This for Augustine is the inauguration of the reign of Christ.[1] It is only through this King that man can attain to true knowledge of God.[2] Christ is the Priest-King, and through him the sacrifices of the redeemed city reach God.

> Since therefore, true sacrifices are works of mercy to ourselves or others, done with a reference to God, and since works of mercy have no other object than the relief of distress or the conferring of happiness.... it follows that the whole redeemed city, that is to say the congregation or community of the saints is offered to God as our sacrifice through the great High Priest who offered himself to God in his passion for us.[3]

The city of God was established under Christ her King, and sojourned in the world in hope of the great day when she will ascend to her place in the heavens, and the citizens of the earth will be united with the citizens of heaven in the City of God.

Augustine speaks of the Divine City as a Pilgrim City while on earth. "The city of God sojourns as a stranger in the midst of the ungodly."[4] In this temporal life on earth the citizens of the Holy City receive the discipline of God where they are schooled for life eternal.[5]

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1. Augustine De. Civ. Dei. Bk. XVII Ch. 8.
2. Ibid. Bk. XI ch. 2
3. Ibid. Bk. X ch. 6.
4. Ibid. Preface.
5. Ibid. Bk. 1 Ch. 29.

> Nor will they lament their experience of it, for the good things of earth they use as pilgrims who are not detained by them.[1]

Augustine uses the story of Noah and the ark to symbolize the Church and Christ. The ark represents the city of God, sojourning in the world, saving from destruction as many as were predestined to heed the warnings of the prophets and to accept the salvation of Christ.

The earthly city is not everlasting, but is doomed to destruction. It has its good in this world only , and is continually divided by wars and divisions. It is inflated with pride and might well be termed Vanity Fair. It desires only the goods of this world which are given by God, but it neglects the better things of the heavenly city.[2] The deluge is the history of the two cities: the one survives and the other is destoyed.[2]

The Jewish kingdom was a shadow of the kingdom that was to come. This was also the opinion of Origen. However, Augustine carries the discussion a little farther, for he describes the division of Israel into two realms corresponding to the two cities; the spiritual Israel and the carnal Israel.[4] He describes the growth of the city of God in the Jewish kingdom. At one stage it was bound by the law, but with the advent of Christ it was freed from those fetters and found its citizens among the nations of the world.[5]

> The heavenly city, while it sojourns on earth, calls citizens out of all nations, and gathers together a society of pilgrims of all languages. The heavenly city therefore, while in its state of pilgrimage avails itself of the peace of the earth, and makes this earthly peace bear upon the peace of heaven; for this alone can be called and esteemed the peace of reasonable creatures.[6]

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1. Augustine De. Civ. Dei. Bk. 1 Ch. 29
2. Ibid. Bk. XV ch. 4
3. Ibid. BK. XV. ch. 26.
4. Ibid. Bk. XVII chs. 6,7.
5. Ibid. Bk. XVI ch. 32
6. Ibid. Bk. XIX ch. 17.

The peace of the celestial city is the perfectly ordered and harmonious enjoyment of God, and of one another in God.[1]

The two cities are entangled together in this world and will be intermingled until the last judgment effects their separation.[2] This is God's final judgment by Jesus Christ. In this judgement the city shall take on that new glory that comes from God, when nothing old shall remain and all things shall be made new. There will be no death in the Eternal City, but the earthly city shall be no more for it shall have sunk into oblivion under eternal death, and into destruction by hell fire. The eternal city will be made the repose of light but the earthly city will be complete darkness for it shall be no more.

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1. Augustine De. Civ. Dei Bk. XIX ch. 13
2. Ibid. Bk. I Ch. 35, Bk. XX chs. 17, 27.

CHAPTER XXVII

THE ETERNAL CITY AND TIME

As there was a beginning so shall there be an end.

The City of God is eternal. There none are born; for none die. Only in the City of God will one find true happines.. All the vices and corruption that are found in the cities of this world are missing in the City of God, for only righteousness can dwell there.[1] In the heavenly city they need none of the charms of this world. Therefore those citizens of heaven that are at present abiding in the earthly realm despise all earthly good things.[2] The worship of the saints is a just and holy sacrifice to God, for their sacrifice is found in deeds of mercy and love, which is acceptable to God.[3]

In the Holy City all are sons of God rather than of men. This divine sonship is evident in their lives, for they live to God and not to selfish ends.[4] Augustine declares that Abraham was promised seed as numerous as the stars of heaven rather than the dust of the earth to signify the City of God, and the spiritual quality of the children of Abraham rather than carnal. In the new heaven and the new earth Augustine comments that it is significant that the sea is not mentioned in the new creation, for this indicates that all the turmoil and restlessness of human life will be missing in the new world.

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1. Augustine De. Civ. Dei Bk. V ch. 16.
2. Ibid. Bk. C ch. 18.
3. Ibid. Bk. X ch. 6
4. Ibid. Bk. XVI ch. 10

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1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]

Life in the City of God will be a perpetual sabbath in that every day will be given to the praise and glory of God. Life will be genuinely free, because it is set free from the slavery of sin. There is no sin in the City of God in the concept of Augustine. The will of man will no longer seek after evil but good only. It is impossible for God to sin due to his nature, and the partaker of God receives this inability from God.[1] "Knowledge shall be perfected when we shall be perfectly at rest, and shall perfectly know that he is God."

The City of God is identified with the church of God in the theology of Augustine. Paradise is the church, and the church is the bride of Christ.

> Thus Paradise is the Church, as it is called in the Canticles; the four rivers of Paradise are the four gospels; the fruit trees the saints, and the fruit their works; the tree of life is the holy of holies, Christ; the tree of the knowledge of good and evil, the will's free choice. For if man despise the will of God, he can only destroy himself; and so he learns the difference between consecrating himself to the common good and revelling in his own.[2]

The Church is the spiritual temple of God, and its glory far surpasses that of any earthly temple.[3] Christ is the rock on which the church is built. However, the church on the earth has grown indiscriminately and the wicked are included with the elect. At the day of judgment the church will be cleansed, and she will be perfect as the City of God.[4] Therefore, Augustine declares that the Church is an example of God bearing with the wicked. The endless glory of God is to be found in the Church which is the New Jerusalem.[5]

The Church, the kingdom over which Christ reigns, is his holy bride, his body of which he is the head. In its pilgrimage on earth the church is growing in the knowledge of God, bringing men to a unity of faith and knowledge in the Son of God. The Church developes to perfection through the grace of God and in the fulness of Christ. In this state of perfection it is the Kingdom of God come with glory, the kingdom of the present as well as of the future where Christ reigns as King.[6]

1. Augustine De. Civ. Dei. Bk XXIII ch. 29 2. Ibid. Bk. XIII ch. 21
3. Ibid. BK. XVIII ch. 48 4. Ibid. BK. XVIII Ch.29 5. Ibid Bk. XX ch. 17
6. Ibid. Bk. XXII ch. 18

At the end of time the church is going to be purified, and the saints of God are going to receive their reward. The wicked will be everlastingly punished and the Kingdom will have to come in with full power and glory. Creation will be perfect, and the image of God will be found in man in its completeness.

The question of time is then raised. "When will all these things be?" is the question that is on the lips of the members of the church. Augustine answers these questions in part. He points out as did the early church fathers that there was an indefinite period of time before the creation of the earth. However, the world and time had one beginning. The one did not anticipate the other.[1] In this setting it was not difficult for him to point out the literal shortness of the time fo the world.[2]

The Time of the Kingdom of God is also approaching when it will attain full glory. When David succeeded to the kingdom of the Jews "it was a starting point and beginning of the advanced youth of God's people". The reign of Christ for the thousand years began with his advent on earth. Augustine declares that when the church calls him Lord, as did the early apostles, surely Christ is reigning. "The Church could not now be called his kingdom or the kingdom of heaven unless his saints were even now reigning with him."[3]

> We must understand in one sense the kingdom of heaven in which exist together both he who breaks what he teaches and he who does it, the one being least, the other great, and in another sense the kingdom of heaven into which only he who does what he teaches shall enter. Consequently, where both classes exist, it is the Church as it now is, but where only the one shall exist, it is the Church as it is destined to be..... Accordingly, even now his saints reign with him. 4

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1. Augustine De Civ. Dei Bk. XI chs. 5,6
2. Ibid. Bk. XII ch. 10
3. Ibid. Bk. XX ch. 9
4. Ibid. Bk. XX ch. 9

The first resurrection has already taken place and there is warfare with the enemy. This is the kingdom militant, which is carrying on the warfare against the kingdom of the world. It is going to be victorious and usher in the period of peace. "The Church then, begins its reign with Christ now in the living and the dead." Christ died that he might be Lord both of the living and the dead, and this has now come to pass[1]. Therefore blessed and holy is he that has part in the first resurrection.

> Now he who experiences it not only revives from the death of sin, but continues in this renewed life. In these the second death has no power.[2]

Some of the saints did not live until the thousand years were completed, but they have not suffered the first death which is fatal and is of the soul.

At the end of this period of the thousand years the devil shall be loosed for a short period of three and a half years. After this shall come the final judgment. Now things are in this order.

> And at or in connection with that judgment the following events shall come to pass, as we have learned: Elias the Tishbite shall come; the Jews shall believe; AntiChrist shall persecute; Christ shall judge; and the dead shall rise; the good and the wicked shall be separated; the world shall be burned and renewed. All these things shall come to pass; but how, or in what order, human understanding cannot perfectly teach us, but only the experience of the events themselves. My opinion, however, is they will happen in the order in which I have given them[3].

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1. Augustine De Civ. Dei Bk. XX ch. 9.
2. Ibid. Bk. XX ch. 9.
3. Ibid. Bk. XX ch. 30.

This is Augustine's concept of the Kingdom of God and time. The reign, beginning at his baptism in the river Jordan; is in effect. The time of peace is upon the world; the release of the devil and the Antichrist is not far off; and after these events the final resurrection will take place together with the final judgment that marks the final victory and growth of the Kingdom of God. The first resurrection has already taken place. This is the City of God that is about to complete its period of pilgrimage on earth. The number of the Elect therefore cannot be very far off from completion. Behold the grace and glory of God to whom be all honor and power, and in whose hand is the final decision, and who alone knows the hour and the day.

CHAPTER XXVIII

SUMMARY

It is to be observed that there were several concepts of the Kingdom of God that were held in the early Church. They were one in their thought of God as the creator of the universe, either through direct action on his part or through the Word which was identified with Jesus Christ. The earlier Fathers of the Church knew nothing of the Logos conception, and were interested primarily in asserting the Lordship of Christ and the absolute power of God. The later Fathers, especially Irenaeus and Origen, were concerned with the relationship between God and Christ who they believed was present with God in the beginning.

God was also in control of history. Everything that occurred was under his watchful eye. He made and unmade nations, upheld empires and called new civilizations into being. History was directed towards a purpose that was to find its culmination in the Kingdom of God. God was the potter, and man was merely the clay. Kings were not to boast of their power, for they were merely instruments in the hand of God.

> Shall an ax boast over the man that hews with it,
> Or a saw lord itself over the man that plies with it? 1

The day was coming when their domains would pass away as darkness fades with the coming of light, and God would be supreme in the hearts and lives of men. They were merely serving the purpose of God in history.

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1. Isa. 10:15

In currents of life, in tempests of motion,
In fervour of act, in the fire, in the storm,
Hither and thither,
Over and under
Wend I and wander:
Birth and the grave
Limitless ocean,
Where the restless wave
Undulates ever,
Under and over
Their seething strife
Heaving and weaving
The changes of life.
At the whirring loom of Time unawed
I work the living mantle of God. 1.

Man, rather than working the mantle himself,is instead worked into the pattern of the garment.

The Church Fathers were without exception agreed on the divinity of Christ. Some of their writings were directed against those who asserted that Christ was merely a phantom, or at the most a man in every sense as human as they were. Tha Apologists were especially emphatic in combatting this heresy to state the divinity of Christ. If Christ was going to be King, then he also had to be divine. It was a divine Kingdom and demanded a ruler who was also divine. To deny the divinity of Christ was also to deny the resurrection. Christ was King. This was their universal creed of faith. He was King in the present as well as in the future. Origen and Justin Martyr speak of Christ as being King from the beginning of time. Augustine speaks of the commencement of his reign at the time of his baptism by John. The Christian is defined as one who acknowledges Christ as King. This was the creed that was to lead to the charge of Treason that was laid against the Christians , and was to provide an excuse for state persecution.

The early Church was also to be found in agreement on the statement that the Kingdom of God had already come. This was the gospel that they proclaimed. Christ was King, and the Church was his visible kingdom on earth. Polycarp declared that the Christian owed allegiance to God rather than to men. Ignatius looked to Christ as his Lord and Master. Irenaeus spoke of the rule of Christ in the lives of his followers. Origen called on the Christians to separate themselves from those who were not members of the commonwealth of God that they might live as citizens of heaven. Augustine spoke of the City of God that was sojourning on the earth. There is no doubt that can be placed on their faith on this issue. The Kingdom of God existed in the present.

A certain amount of disagreement is to be found in their ideas on the Kingdom of God which was to come, both as to the time of its coming and to those who were to form its citizens. The writers of the first century spoke as though they expected the immediate coming of the Kingdom in full power and glory. The later Fathers (Irenaeus, Origen, Augustine) laid greater emphasis on the Millenium. Hermas spoke of the Kingdom, which he identified with the church as did Augustine, as almost here. The building was nearly completed. Irenaeus writes of the six thousand years that are to pass from the time of creation to the Last Day. Augustine speaks of the thousand year reign of Christ which is now in effect. They are agreed on the fact that the Kingdom is going to come in with power and glory on a certain day which time God alone knows with certainty.

Judgment was to come on the world at the last day. Their opinions differed as to the nature of this judgment. Augustine and Hermas thought of it as retributive judgment. On that day the wicked would be condemned and eternally punished. Origen thought of the judgment as being for corrective purposes, and as a time in which all would be suitably rewarded for their works. The wicked would be punished with the idea of a repentance and reformation that would lead to ultimate salvation.

Both Origen and Augustine believed that man had originally rebelled against God and therefore fallen from the original perfection of his creation. However, Augustine dates the fall of man from one act of disobediance, the historic fall of Adam who was the father of the human race, while Origen goes back to a pre-historic fall of each individual soul, making every individual responsible for the abuse of the freedom of will which God had given man. Augustine proceeds to a special election of a people of God from the condemned masses on the basis of the grace and mercy of God. Their number is limited to that of the fallen angels of God. Augustine ends with the contrast of an eternal heaven for the elect and an eternal hell for the wicked. Origen leads all men by a slow process of correction under the influence of a redeeming mercy until the last enemy death itself is destroyed and man is restored to his original state of perfection. Augustine confines the Kingdom of God to the narrow limits of the Jewish state and the visible Catholic Church. Origen extended the Kingdom of God ultimately to include all men.

The Kingdom of God contains absolute happiness for her inhabitants. Augustine and Origen both speak of the knowledge of God which will belong to all who are citizens in that realm. It is a kingdom of light rather than darkness. In the Kingdom men are obedient to the will of God because that is their nature. They do good and no longer seek after evil. In the fulness of perfection they have become God-like. It is the Kingdom of God and not the Kingdom of men. It is created by God and not made by man.

These early writers were not bothered with the theory of realized eschatology as opposed to a futuristic conception of the kingdom. They thought of the kingdom as the rule of God through Christ. Therefore in

one sense the kingdom had already arrived. In another sense the kingdom is still to be established in full power. In that sense the kingdom will not come until the return of Christ in the Last Day.

They were anxious that God should rule in the lives of men and women. This was the emphasis and aim of their preaching. If God ruled in individual lives in the present life it was certain that they would belong to the kingdom that was to come. They were to live that their citizenship in Kingdom of God might be known through their works. Love and not hate was to be the dominant note. They were to serve God rather than self, and obey their Lord rather than men. They were to seek God in newness of life. God was a spirit, and it was necessary that they too become spiritual that they might belong to the kingdom. Belonging to God, theirs was the sure and certain hope of the resurrection which was to come: the resurrection of the body as well as of the soul.

> Now glory and thanksgiving be unto that great God who waits not until He be perfectly seen and spoken of ere He begins to bless.
>
> O.W.S.McCall
> The Hand of God p. 157.

APPENDIX

THE SERMON OF PAUL AT ATHENS

It is not to be thought that Paul dismissed the idea of the coming of the Kingdom of God with judgment at a time appointed by God. This note was never absent from his message. While his letters are largely concerned with special situations in the churches that he had founded it is not to be thought that the ethical teaching takes precedence over his proclamation of the Kingdom of God or the coming day of judgment.

> So if we are God's children we ought not to imagine that the divine nature is like gold or silver or stone, wrought by human art or thought. While God overlooked those times of ignorance, he now calls upon all men everywhere to repent, since he has fixed a day on which he will justly judge the world through a man whom he has appointed, and whom he has guaranteed to all men by raising him from the dead.
>
> Acts 17:29-31.

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